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DECEMBER • 1955

# Moody

## MONTHLY

Swedish-American Portrait

### WE LOVED CHRISTMAS!

BECAUSE ~~THE LITTLE~~ <sup>THE LITTLE</sup> ~~BOY~~ <sup>BOY</sup> WHO HE IS  
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DECEMBER • 1955

Volume 56 • No. 4

# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON, *editor-in-chief*

WAYNE CHRISTIANSON, *executive editor*

ROBERT LUNN, *advertising manager* • WILLIAM BOYLE, *circulation manager*

## in this issue

SOMEHOW as we look at this issue we are reminded of the first Christmas boxes we received after we left home. Always there were two or three or more large packages all carefully fitted together, but then, in addition, there was almost always a number of smaller but no less tempting packages, each one with its own carefully planned surprise.

THE BIG PACKAGES this month for most readers will probably be Dr. T. Roland Philips' thought-provoking article, "Because of Who He Is" and the condensation from the book, *When the Iron Gates Yield*, by Geoffrey T. Bull. Judith Carlson's nostalgic "We Loved Christmas" will also be a special treat for many. Since we think the good things in each of these articles are more or less apparent, we shall allow you to explore them for yourself.

SOME OF THE SMALLER PACKAGES, however, are more likely to be overlooked, so special mention seems in order. For example, "Appointment for Wise Men," by Dr. Northcote Deck, is an article you should not miss if you are the kind of reader who enjoys a careful search for beneath-the-surface facts in Scripture. Another—which also throws tremendously interesting light on one particular phase of Christmas—is the article on Caesar Augustus in Dr. Wilbur M. Smith's *IN THE STUDY*.

THERE ARE OTHERS, but discovery is part of Christmas too. So, good reading this December! And blessings as you go.



cover photo by  
H. ARMSTRONG  
ROBERTS

youth supplement  
cover by  
EVA LUOMA

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### THIS MONTH'S COVER

JOY TO THE WORLD—Christmas would not be Christmas without the laughter and song of youthful carolers like those who have come to your house, too, on this month's cover. May they be one more reminder throughout this joyous season that "the Lord is come." And—in the words of the hymn—"Let every heart prepare Him room . . ."

Copyright, 1955, by the Moody Bible Institute of Chicago; printed in the U.S.A. Entered as second class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized June 18, 1918.

Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; evangelical and evangelistic; contending for the faith delivered once for all to the saints. Address: *Moody Monthly*, 820 North LaSalle Street, Chicago 10, Ill.

Subscription Prices: \$3 a year; 2 years, \$5; 5 years, \$10. Canada, add 30¢ a year; foreign add 50¢ a year. Single copy, 25¢; Canada and foreign, 30¢. Remit by bank draft, postal or express money order. All prices subject to change without notice.

Subscribers in the British Isles may send new or renewal orders with remittance in British currency directly to Team Service Bookshop (Kingston) Ltd., 27, Richmond Road, Kingston, Surrey, England. Rates: £1 5s. a year; 2 years, £2 3s.

Change of address: send your new address at least six weeks before the date of issue with which it is to take effect. Address *Moody Monthly*, 820 North LaSalle Street, Chicago 10, Ill. Include old address with the new, enclosing if possible your address label. The post office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent.



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SEE AD ON PAGE 96

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See advertisement on back cover



MRS. WILLARD ALDRICH

## Christmas Gifts

THEY'LL never think to look under this  
newspaper," thought Mommie, tucking  
it carefully around the boxes of games  
and toys. "They'll just think it is some  
old stuff I've put up on the closet shelf  
and that the newspaper is to keep the  
dust out."

It had been a wonderful pre-Christmas  
sale and now several of the bargains were  
hidden away until time to get out the  
gay wrappings and ribbons.

"The girls will be tickled to death with  
those handcraft sets and Bobbie will love  
the wooden clown that comes apart."

Not many days ago Becky had asked,  
"Remember the time you and Daddy  
made all the boats and things for Christ-  
mas? I liked that the most. I know he  
hasn't, but I wish he did have time to  
make us some stuff this year."

"I like things made specially for you,  
things you can keep for always. Boughten  
stuff is nice, but it's just like everybody  
else's."

"Remember those little wooden, jointed  
men Grandpa made us? I've still got  
mine."

Mommie looked at the alert, eager face  
of her thirteen-year-old. "Why those  
little boats," she thought, "they were  
nothing but lengths of two-by-four  
pointed at one end with a block nailed  
on for a cabin!"

"We had such a time getting the paint  
dry Christmas Eve. We had them hang-  
ing by string over the floor furnace."

Jane also had talked of Christmas.  
"We shouldn't do so much this year. We  
always really do more than we can afford.  
But it's such fun!"

"Maybe if we just get some toys for  
Tad and Bobbie and clothes for us older  
kids, that would be the best idea. We  
really should make some things."

It reminded Mommie of what she had  
found on an old calendar: "This Christ-  
mas give a gift of yourself. Nothing is  
appreciated more than a personal gift  
made by the giver."

This monthly feature appears simultaneously in  
MOODY MONTHLY and *The Doorstep Evangel*,  
which is published by Dr. Willard M. Aldrich,  
Box 1, Vancouver, Wash. A collection of these  
articles is published in book form under the title,  
*Musings of a Mother*. Copies may be obtained  
for 35 cents each at your Christian bookstore or  
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"A gift of yourself . . ." that's what  
Becky meant when she spoke of the little  
boats Daddy had made. She treasured  
them because he had put himself into  
the making.

Many gifts will be given and many  
received at Christmas time. But the  
greatest gift was given years ago when  
God gave a gift of Himself in the person  
of His well-beloved Son.

It was a gift "made specially for us,"  
lovingly planned and sent to a world that  
needed Him so.

It was a gift to be "kept for always"  
and those who have received Him have  
found Him an increasing treasure, satisfy-  
ing.

"It's such fun to give . . . but can we  
afford it?" God gave His very best, His  
Son. And God gave Him because He so  
loved this lost, needy, sinful world. It  
wasn't "fun" to give, but it satisfied the  
great depths of His love.

But we are busy with our own plans.  
We rush toward Christmas with a list of  
gifts in our hands and a list of names  
on our hearts.

In all the rushing do we stop to see  
God's gift—beautiful, wonderful, ever-  
lasting, and just what we need? "Made  
specially for us, and ours to keep."

*How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.*

*No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.*

Moody Monthly



Photo D.G.S.

This Greek mother gave birth to twins during the earthquakes. She lost her home and all her possessions. This photograph was taken on the spot by Rev. Douglas G. Stewart at the time of the earthquakes.

## EARTHQUAKES IN GREECE—DEATH TAKES ITS TOLL

### THIS CHRISTMAS YOU CAN BRING JOY TO A NEEDY FAMILY IN GREECE

- Evangelical believers in Greece have suffered the loss of loved ones, homes and all their possessions in the earthquakes.
- They have urgently appealed to us for immediate and prayerful assistance. It will take many months to relieve these suffering people.
- Your prayerful co-operation will help us as we administer directly to the physical and spiritual need of the Greek evangelical believers.
- They are depending upon us as fellow-members of the Body of Christ.
- Will you, as a token of your gratitude to God for the gift of His Son, prayerfully consider destitute Greek families this Christmas season.

In cooperation with the "CARE" organization because of U.S. government food surplus, we are able to send 20 lbs of much needed food for every \$1.00, 200 lbs. for \$10.00 and for every \$100.00, 2000 lbs. of food can be sent.

#### GREEK RELIEF

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## This Month's Authors



T. ROLAND PHILIPS is a graduate of Girard College and the Reformed Episcopal Seminary, in Philadelphia. It was from that seminary he received his doctorate "many years afterward." In a long and fruitful ministry, Dr. Philips has held three pastorates; his present pastorate, the Arlington Presbyterian Church of Baltimore, Md., has lasted thirty-seven years. Under his guidance and inspiration more than a score of young men have entered the ministry (one of them his own son), and somewhat above that number have gone to the mission field. He and his wife have been married forty-two years, and they have four children.

GEOFFREY T. BULL was born in England in 1921, and received his education at Christ's College in Finchley, just northwest of London. He was fifteen years of age when he was received into the fellowship of a group of Christians meeting in the Woodcroft Gospel Hall, Burnt Oak, Middlesex. The first indication of God's direction for his life came in the words of the apostle Paul, found in Galatians 1:15, 16. Further leading was contained in a letter which spoke of the dire need for the gospel in Central Asia and Tibet. In 1941 he received the call to go, and in 1947, after the war was over, he sailed for China. Three years later, he was in the hands of the Communists.



NORTHCOTE DECK was born in London, England, though he spent most of his youth and young manhood in Australia. He was trained in medicine and surgery at the University of Sidney, and set up his practice in "the land down under." When he was about thirty he was called of God to go to the South Sea Islands, where he operated a schooner, carrying the gospel to those savage islanders (many of whom were head-hunters), ministering to their spiritual and physical needs. Though his life was threatened many times, God spared him, and he returned home to take up an active life again as a Bible teacher, conference speaker, and author. He makes his home now in Toronto, Canada.

## Symbolism of the Christmas Tree

### Like Christ

1. Evergreen. Always the same (Heb. 13:8).
2. Out of its natural environment, the forest. So Christ left heaven for the cross (Phil. 2:7-8).
3. The lighted Christmas tree. We gather around it, for the gifts are there. So we should gather around Christ, and fall on our knees and worship Him.
4. The gifts at the foot of the tree. We should lay the gifts of our life, talents, time, ambition and all at the feet of Jesus.
5. Gifts on the tree. There are many gifts for us in Christ. Sometimes we see them readily. Sometimes we must search for them among the branches (Matt. 6:33).
6. Sometimes the tree has popcorn on it; sometimes candy and bon bons. Even so Christ is the food that the hungry soul longs for. He and He alone can satisfy. He is the bread of life (John 6:35).
7. The star at the top. This reminds us of the Star of Bethlehem which led wise men to Jesus, and of Christ Himself.
8. The many-colored lights. All are connected to one little cord, and thus to the big power line. Even so we have a cord of faith which connects us to the power line — God. The lights remind us of many things:

White — Holiness of Christ  
Purple — Majesty of Christ  
Red — Suffering of Christ  
Yellow or Gold — Glory of Christ  
Green — our growth in grace in Christ.  
—Warren Filkin

SERMONBUILDERS/J. Arthur Springer, Editor

Moody Monthly



# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about

Christians

## NEWSQUOTE of the Month

*Strong in new arms, lo! giant Handel stands,*

*Like bold Briareus, with a hundred hands;*

*To stir, to rouse, to shake the soul he comes . . .*

**Story Behind the Quote:** These words found in Pope's "The Dunciad" described his contemporary, the great composer Georg Friedrich Handel. This holiday season, as for more than 200 years, Handel's *The Messiah* will demonstrate anew the composer's God-given ability "to stir, to rouse, to shake the soul . . ."

**Historical Highlights:** The complete oratorio was written in three weeks—shortly after the composer had suffered a crippling stroke — and ever after mocked his doctor's prediction ". . . we may save the man, but the musician is lost forever."

Dissatisfied with the reception of *The Messiah* in London, Handel tested his work in Dublin. He procured the best choristers from St. Patrick's and Christ's cathedrals and the Irish listened and applauded with admiration.

Back in London the British discovered the expressive force and pathos of the recitatives and melodies, and the superlative grandeur of the choral parts. It became a box-office hit and the crowds desiring to hear the oratorio could not be accommodated.

When the oratorio was first performed, the audience was greatly struck and affected by the music and harmony. But when the chorus reached the part beginning "For the Lord God omnipotent reigneth," the entire audience—including the King (George II)—was so transported by the message it conveyed that they rose to their feet instinctively and remained standing till the conclusion of the passage. Today, in every country of the world, it is customary to stand during the magnificent hymn.

The commemoration of Handel in Westminster Abbey in 1784 was considered the greatest musical performance ever heard.

Strong men wept and weaker ones fainted, so powerful was the musical execution of the choir. When the massed choir, joined in by all the instruments, reached the refrain "He is the King of Glory," the effect was so overpowering that the performers could scarcely proceed and observers declared the venerable Abbey became "the vestibule of heaven."

## Hearings to Outlaw Liquor Advertising Predicted

Both houses of Congress will conduct hearings next month on bills to outlaw radio and TV advertising of alcoholic beverages. This prediction was made by Elizabeth A. Smart, of the Women's Christian Temperance Union. (Item: Similar bills have been introduced at every session of Congress in recent years, but they have always been shelved after brief committee discussions.)

Miss Smart also reported: "Representatives of the alcoholic beverage industry have admitted frankly that consumption of liquor, wine and beer would drop by one-half if its advertising were discontinued."

## Desegregation in Capital Seen as Most Dramatic Success

After four years of campaigning in the nation's capital the American Friends Service Committee has worked itself out of a job—there is no longer any wide-spread segregation of races to oppose.

The "startling" lowering of racial barriers in the nation's capital has, according to an AFSC committee report, brought a new freedom to Negroes and "the entire city has greater dignity through the most dramatic changes in racial practices since 1951." (Item: Desegregation is not complete in several important areas of community life; i.e., in hotels, medical service, social work, housing and employment and in religious institutions.)

Meanwhile, Attorney General Brownell asserted that more progress has been made toward ending racial discrimination throughout the nation in the last few years than in any similar period since 1865, when slavery was abolished by constitutional amendment. "The greatest single step forward is the decision of the Supreme Court holding that segregation in the public schools is contrary to the principles laid down in the Fourteenth Amendment," Brownell told the National Bar Association.

## Senate Probers Cancel Freedom of Religion Hearings

The Senate Judiciary Subcommittee, which had scheduled a week of hearings beginning last October 3 on Freedom of Religion, first postponed, and later cancelled completely, all public hearings because replies to a questionnaire previously circulated contained ample material for a full examination of the religion clause of the Bill of Rights.

The announcement by Chairman Senator Thomas C. Hennings (D-Mo.) declared that the subcommittee concluded that "no oral witnesses on this subject would be necessary" and that, in the opinion of the committee, the questionnaire replies constitute a hearing in written form.

The subcommittee requested its staff to prepare a report on the information in the questionnaires and, to permit this work to proceed promptly, fixed October 12 as a cutoff date for the receipt of further written replies.

Senator Hennings also announced that public hearings on free speech and press were being deferred until November 14. Meanwhile the staff was to analyze questionnaire material.

[Continued on page 7]

## FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Best Seller poster made for the Orient. Koreans need 50,000.



Mr. and Mrs. Herbert Jenkinson. They were decorated by the king of Belgium.



The Harry Holts (at foot of steps), with eight adopted Korean orphans.

• **OSWALD J. SMITH**, pastor of the Peoples Church, Toronto, Can., on a four-month South African tour of mission fields, reported that some thirty missionaries attended his first Deeper Life meetings in the Belgian Congo. More than one hundred natives made decisions for Christ, including forty-eight youths who volunteered for future missionary service.

• **FRED JARVIS**, missionary in the Orient, has sent an urgent appeal to Best Seller Publicity, Chicago, for 50,000 gospel posters for use in Korea. He reports meetings in which forty or more pastors have promised to get the posters (see cut above) displayed. Jarvis believes that the Koreans are conditioned to poster announcements displayed by advertising concerns and U.S. Information Service and could be reached for Christ if an aggressive, nation-wide program were instituted.

• **MRS. COYA KNUTSON**, having spent her first full year in Washington as congresswoman from Minnesota, still believes that national problems should be solved according to principles laid down in the Bible; "practicing Christianity in politics" she calls it. (Item: Back home in Oklee she was organist, choir director and Sunday school teacher at Zion Lutheran church; in the Nation's Capital she regularly attends Luther Place Lutheran Church.)

• **LILLIAN M. JACKSON**, for thirty-eight years housekeeper and cook in a home in nearby Philadelphia's Main Line, has a second position—she's "pastor" of what might be the world's only children's church (there are only two adult members), located in Howellville, Pa. The "church," valued at \$35,000, half paid for and half on "trust," is a monument to the Negro woman's faith during fifteen years of child evangelism. Her only remaining desire: that one of her converts will be led to take her place when she can no longer carry on.

• **HERBERT JENKINSON**, his wife Alice, and George Kerrigan, all on the Belgian Congo staff of the Un-evangelized Fields Mission, have been decorated by the King of Belgium for their outstanding service on behalf of the Congolese. Together they have given more than one hundred years to the task of educating and evangelizing the natives. Jenkinson and Kerrigan were each named Chevalier De L'Ordre De La Couronne and Mrs. Jenkinson, Chevalier De L'Ordre De Leopold II.

• **RICHARD WOIKE**, president of the American Tract Society, was elected international chairman of Christian Business Men's Committee International. (Other administration changes: Donald F. McKechnie, Ottawa, Can., also re-elected a director, became vice-chairman; Benjamin N. Lake, Chicago, secretary-treasurer. Donald

MacDonald, executive secretary, retired and Theodore E. McCully, Milwaukee, immediate past international chairman, assumed his post.)

• **W. ANGIE SMITH** of Oklahoma City, Okla., a Methodist bishop and national president of the Methodist Board of Evangelism, told 250 ministers that some intellectuals, including numerous preachers, discount the religious wave that is sweeping across the nation, calling it a passing fad, but "if this is a fad, then let us pray to God for more such fads." Evidence of a religious awakening cited by Bishop Smith included marked increases in church and Sunday school attendance, the number of people joining churches on profession of faith, the continuing upswing in new church buildings and facilities, greater interest and participation in church camps, Bible schools and weekday programs of local churches, and record highs in the financial support of missions, religious education, social welfare and other work of the church.

• **GEORGE M. LEADER**, governor of Pennsylvania, signed into law a bill empowering commissioners of first-class townships to appoint special police to direct traffic at or near churches because: "... the rapid expansion of built-up areas in townships of the first-class would seem to warrant the result sought by the act—the safety of pedestrians in the vicinity of churches." (Item: Churchgoers in more than sixty first-class townships in the commonwealth are eligible for this protection.)

• **ELAINE THOMAS**, a college student from Dallas, Tex., recently recited 1,050 Bible verses from memory without a mistake. The recitation lasted for three hours and twenty minutes. When Elaine finished, she was given the highest award offered by the Bible Memory Association of St. Louis, Mo., which offers prizes each year to young people who commit assigned Bible passages to memory.

• **HARRY HOLT**, Oregon farmer with a big heart and a practical turn of mind, arrived in this country with twelve Korean orphans, eight of whom are now legally adopted members of his own family. Mr. and Mrs. Holt were already the parents of six children, ranging from nine to twenty-two, and were contributing to the support of thirty-three orphans cared for in Korea by World Vision, Inc. Hearing of the plight of the many hundreds of unwanted, mixed blood children left behind by UN troops, the Holts set about to adopt eight of the so-called "G. I. babies" and bring them to their farm home. A special act of Congress authorizing the adoption was necessary before the children could be admitted to this country (see cut).

Senator Hennings' prepared statement did not mention protests he acknowledges had been received from some Catholic, Protestant and Jewish church leaders against the plan for public hearings.

He told reporters these churchmen had expressed concern lest public hearings explode into controversies having little or no relation to the basic issue of how freedom of religion as guaranteed by the Constitution has fared in this country.

Others have protested the idea of delaying or abandoning the hearings.

### West Point Cadets Get ATS Gift Bibles

For the eighty-sixth year, in what has become a traditional ceremony in the West Point Cadet Chapel, at the U.S. Military Academy, the American Tract Society made its annual presentation of specially-bound Bibles to 468 fourth-classmen. Each cadet's name was printed in gold on the cover.

Dr. Frank E. Gaebelein, first vice-president of the Tract Society and headmaster of Stony Brook School, Stony Brook, N.Y., preached on the subject, "Why the Bible?" He emphasized three reasons why men turn to the Bible in preference to any other book. [The text of Dr. Gaebelein's message will appear in a subsequent issue of MOODY MONTHLY.]

### Ranking Buddhist Priest Arrives in New York

Thubten Jigme Norbu, 33-year-old brother of the Dalai Lama, spiritual leader of Tibet, arrived in New York last October and became the highest ranking member of the Buddhist priesthood in the U.S. (Item: There are forty-nine Buddhist congregations with some 63,000 members in this country, principally located in New York and California.)

Mr. Norbu, a Buddhist priest known in his native country as the Tagtser Lama, is believed by Tibetans to be the reincarnation of a saint who was once the spiritual leader of northern Tibet.

While in the U.S., Mr. Norbu plans to go to school to improve his English and later teach at some University.

### Brazil Opens Three Territories to Missionaries

Missionaries serving under the Unevangelized Fields Mission in Brazil are praising God for answering their importunate prayer and making possible evangelical missionary effort in three previously closed Indian territories.

Missionary Neill Hawkins reported that the Brazilian Government's Indian Protection Service, reversing a policy of fifteen years, has given permission to enter three regions in north Brazil for travel among Indians with the purpose of studying their location and, eventually, of "installing services of social and religious assistance."

Two of the regions are located in or near the Rio Branco Territory, which lies between British Guiana and Venezuela, and the third is near the lower Xingu, north of the region where UFM is working among the Kayapos. Permission was denied for one of two frontier regions nearer the present Waiwai mission station.

The regions where permission was given are accessible to Missionary Aviation Fellowship planes and, according to reports, have a larger Indian population than many other parts of north Brazil.

### Pan American Network Plans Advance

Four years ago, when the Pan American Christian Network was established, there was a respectable silence on the part of evangelicals who doubted that such an alliance would work. Last September sixteen mission leaders (see cut below) assembled in Guatemala City to assess the effectiveness of PCN. They unanimously concluded that, not only was the world's first Christian radio network successful—already reaching into twenty-three countries with gospel broadcasts—but that plans should be made to advance with all possible haste. It was imperative, too, that more concentration should be brought to bear on the training of Latin Americans to carry on their various local radio ministries.

As a practical implementation of the latter decision, a radio workshop attended by twenty-four Latin broadcasters was held at Guatemala's missionary station TGNA following the Network conference. Other workshops are in prospect throughout the continent.

Advance plans for the network include a technical consultation service, simultaneous broadcasts throughout all Latin America, more phonograph records, and a lower price for network programs (to be made possible by increased distribution). In the past four years PCN has distributed nearly 3,000 different programs for radio, plus an additional 1,300 to forty-eight non-radio users.

### U.S. Rebuilds Church Air Force Destroyed

The first recorded instance of a church being demolished by the Air Force in peace-time resulted in a new edifice being constructed with the U.S. paying most of the costs.

Last October ground-breaking ceremonies were held for the new Evangelical United Brethren church in Ithaca, Ohio. Just a year before, an Air Force fighter plane accidentally dropped two tanks of high octane gasoline. One of them fell on the roof of the church building and burned it to the ground.

A special act of Congress appropriated \$112,500 for a new church. Although the new building will cost \$126,000, a loan will be sought, according to the pastor, David E. Weinzierl, to make up the difference.

### Privileges Restored to Catholic Church in Argentina

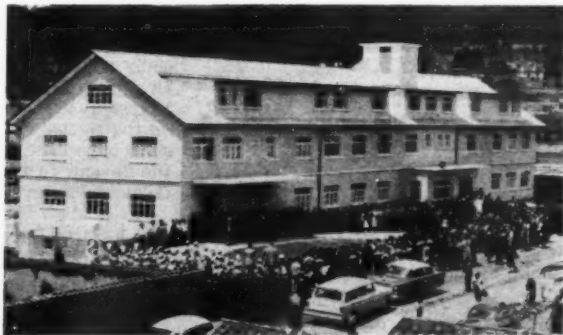
President Eduardo Lonardi, new provisional leader of Argentina, has said he planned to restore to the Roman Catholic Church in Argentina its rightful privileges, and a number of steps have been taken in that direction already.

Crucifixes have been restored in all public offices in at least one province. Religious instruction in the schools has been resumed in a number of provinces. All jailed priests have been set free. The convents closed by Peron last March have been reopened. Catholic nuns have been restored to welfare institutions. Catholic lay leaders who had been arrested for siding with the church in the period of persecution have been released from prison. Two prelates of the Roman Catholic Church, who had been expelled by Peron, have been invited to return to Argentina. Lonardi said he hoped eventually to arrive at a concordat with the Vatican.



In Siloam Springs, Ark., John Brown University broke ground for a \$300,000-500,000 apartment-type men's dormitory, gift from the Murray Sells estate. Man with spade is J. Alvin Brown, brother of the school's founder, Dr. John E. Brown, Sr., at the microphone.

December, 1955



In Quito, Ecuador, World Radio Missionary Fellowship, Inc., last October inaugurated the Harry Rimmer Memorial Hospital, first evangelical hospital in Ecuador. Among those attending the ceremony was Mrs. Harry Rimmer, after whose husband the hospital is named.



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## Our Moody Readers

### Quakers and Missions

I am writing in regard to an item in "News Report" in the September issue, entitled "New Book Cites Facts About Churches in U.S."

Point 1 states: "In contrast to nearly all denominations which carry on missionary programs to win converts, Quakers, Christian Scientists, Jews and Unitarians do not proselytize or send out missionaries."

This statement is decidedly incorrect. Quakers have always been missionary-minded. We have missions in Africa, Jamaica, Ramallah, Alaska, Guatemala, and I do not know how many other countries, besides those among the Indian tribes in Oklahoma. We definitely do believe in missions, and have done and are doing a great deal of work along this line.

However, part of the statement is true, as we do not proselytize. We try to win converts among those who are unchurched, not from other denominations.—Pearle Whaley, Marshalltown, Iowa.

### A Call for Help

Am wondering if you could help me locate a rare, out-of-print book, *The Life of A. B. Simpson* (founder of the Christian and Missionary Alliance), by Thompson.

I've contacted a few book stores and those who search for old books.

I hope to one day locate a copy for our book shelf, and if possible more than one copy for other Christian and Missionary Alliance folk.—Mrs. E. M. Munger, R. D. 3, Box 45-A, Mt. Pleasant, Pa.

### Blessing Multiplied

I have been receiving MOODY MONTHLY for a little over twelve months. After I read it, I pass it on to my girl friend in Sydney, whose minister also reads it; but up here it goes around six homes as well. Eventually the copy ends up in New Guinea.—(Name withheld), Queensland, Australia.

How much we (my mother, dad and I) appreciate your magazine, which we all read from cover to cover every month, as do many of our Christian friends at our little church of St. Peters, Bexleyheath, who regularly borrow it. A pile of MOODY MONTHLY's is always left on the sofa in our lounge, and visitors are left in no doubt as to where we stand when they glance through them (especially when they see my large photo of Dr. Billy and Cliff Barrows taken outside Harringay Arena last year which stands on the radiogram!) They provide a very good opportunity to start talking about the Saviour to any casual visitor.—David Gilmore, Bexleyheath, Kent, England.

### Bread on the Waters

I have always been interested in your articles on shut-in work, as I have arthritis and am confined to a wheelchair. About three years ago (Feb. 1952), you had an article about the "Shut-In Missionary Society" of which Miss Susie Wysong is president. Through your magazine I contacted Miss Wysong who later

introduced me to the Christian League for the Handicapped. For the past two years I have served (this organization) as New York State representative.—Lillian Spear, Vernon, N. Y.

### Correction From California

In your column, "This Month's Authors," in MOODY MONTHLY for September, you state that Paul White [Jungle Doctor] terminated his missionary endeavors in Africa because his wife's health failed. I just finished reading his book, *Doctor of Tanganyika*, and it states: "My old enemy, asthma, was becoming rampant, and leave had to be considered." Then, on the jacket of the book, it says Dr. White was forced into retiring... by malarial and asthmatic attacks...—Mrs. Floyd Anderson, Rohnerville, Calif.

[MOODY MONTHLY was in error, although not totally so. It was, primarily, Dr. White's own health, plus the fact that his wife was not well, that forced him to leave the field. We are informed at this writing that Mrs. White is quite ill, and Dr. White would appreciate much your remembering them in prayer.]

### Light My Candle

We are grateful to you and to those who have made it possible for us to receive MOODY MONTHLY for another year. We pass it on to the Secretary of the South African Railways Christian Union. This union of railway officials and employees seeks to reach the lonely stationmasters, signalmen and other railway employees up and down the railway lines of the Union and South West Africa.—Mr. and Mrs. John C. Proctor, South Africa General Mission, Discovery, Transvaal, U. S. Africa.

MOODY MONTHLY is a source of real pleasure and inspiration. May God richly bless those of His servants who are making it possible to send the magazine to missionaries.—Mr. and Mrs. John Guilding, Machakos, Kenya, East Africa.

Letters like these come to us constantly from missionaries around the world. Have you forgotten any of these "sent-ones" this Christmas? A MOODY MONTHLY would be like a little bit of home to them, and help make their light shine a little brighter. Two dollars, given through our Missionary and Military Gift Subscription Fund, will provide a gift subscription for a year.

### In Brief

Have a series of articles on temperance.—Howard O. Mattison, Chicago, Ill.

Keep up the Bible expositions. There is... little printed these days that has meat and honey and oil and the finest of wheat.—Merold E. Westphal, Greensboro, N. C.

I subscribed as a result of seeing a copy while working in the Post Office in this city.—Leslie Robert Keylock, Calgary, Alta., Can.

Keep those "Favorite Illustrations" coming each month as they are rich for sermon material.—R. G. Harrison, Westmorland, Calif.



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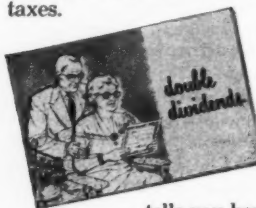


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# Editorials

## Christmas Is for Sinners

It is a noteworthy fact that the first promise of Christmas appears in Genesis 3, immediately after the record of man's sin and rebellion against God and God's judgment of it. There we first read of the "seed of the woman" and the great and costly work which He was to accomplish.

How fitting this is! No one can begin to appreciate what Christmas really is—what it means to him—until he has discovered his own helplessness and sin. Only after he has been compelled through circumstance, the Word of God and the convicting power of the Holy Spirit to look at himself as he really is—only after he has turned in horror from his own self and his inability to change can he begin to grasp what Christmas really means.

This is to say, of course, that Christmas means redemption. And it is personal. God so loved you—

Christmas is not for the righteous but the needy. What does Christmas mean to you?

## Water in Israel

The only answer to the problem of fertility in the Bible Lands of the Near East, outside of a restoration of the rainfall which it once enjoyed, is irrigation. Although God's promises of ultimate prosperity for the land probably involve rainfall (Joel 2:1, 23), the efforts of Israel to restore productivity to the soil should not pass unnoticed. After all, there is no final evidence that such methods may not be part of the Lord's plan.

The recent opening of the sixty-six mile eastern section of the Yarkon-Negev pipeline was marked with appropriate ceremonies. Over 10,000 people attended. President Izbak Ben-Zvi pressed the lever which sent water from the Yarkon River on its way to the great desert.

Now it is estimated that 200 million cubic meters of water will be provided annually, and crops valued at 25 million dollars harvested annually because of it.

Wells in the vicinity of Beersheba (one recently dug to supply 88,800 gallons an hour), dams now being constructed across river beds (which contain water only in the rainy season) in the southern Negev, the waters behind the Beit Natufa Dam near Nazareth which will eventually cover 20 square miles, to say nothing of the Jordan Valley Plan (now held in abeyance) which could irrigate 104,000 acres in Israel—all these speak of intense activity and perseverance. These people long to see their nation strong and prosperous.

Can it be that what we see today is an adumbration of the prophecy which says: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly . . ." (Isa. 35:1, 2)?

It may be later than we think.

## Brains That Won't Wash

Recently, in one of the national weekly news magazines, we read that the Communist magazine, *China Youth*, admitted that "religious believers" offer a special problem to brainwashers. "People can break any idol," the Peking magazine was quoted as saying, "but this won't wash the divinity off the brain of religious followers. This must be done through persuasion and education . . . constant atheistic propaganda."

The soundness of their premise is further attested—and in a most striking way—by the article elsewhere in this issue, "When the Iron Gates Yield," by Geoffrey T. Bull. Other Christian missionaries recently released are likewise monuments to Communism's failure to replace faith in Christ with dialectical materialism.

Communism has its own methods of "persuasion" and "education," of course. And the *China Youth* comment on "atheistic propaganda" comes as no surprise, since that is one of the key doctrines of the Marxist philosophy.

What is most interesting is the Communist admission that the usual brainwashing methods don't work very well with "religious followers." This points up a fact noted many times before: that basically, the war of the West against Communism is not one merely of differing ideologies, social patterns, or political systems, but a fight of faith against faith.

But there's another lesson here, and it is this: that where there is no faith the people perish. With all our

☆ ☆ ☆

## Call to Founder's Week

IF there is any one experience of the year which I would like above all others to share with every MOODY MONTHLY reader, it is the experience of a full Founder's Week at Moody Bible Institute in Chicago.

Founder's Week, as you may know, is the annual Bible conference by which the Institute observes the birthday anniversary of D. L. Moody. This year it will be held from January 30 through February 5, with special observances commemorating the one hundredth anniversary of the birth of Dr. R. A. Torrey, Mr. Moody's valued assistant and the Institute's first head. It will be a week of fellowship, inspiring gospel music, warmhearted evangelism and practical and helpful Bible teaching. (For program, write Extension Department, Moody Bible Institute, 820 N. La Salle St., Chicago 10, Ill.)

Already we are looking forward to the ministry of many outstanding Bible teachers—Dr. Frank Gaebelein, Dr. Wilbur M. Smith, Dr. Robert G. Lee, Alan Redpath, Dr. Harold S. Laird and many others. The program highlights which in the past have helped make Founder's Week distinctive—a missionary symposium, an alumni banquet and rally, a Sunday afternoon hymnsing—all are again in view.

Hundreds, if not thousands, during years past have gone out from Founder's Week conferences renewed and strengthened and challenged to more effective Christian living. Will you come this year? And will you pray most earnestly that this year's conference will again mean much to God's people and God's work?

William Bullington



splendid heritage and boasted Christian culture, Western civilization is most vulnerable when it believes nothing, or is at a loss to know what to believe. The shifting sands of liberalism offer no place to stand here; the orthodox Protestant evangelical alone is on solid ground.

As to the Communist brainwashing procedure, a lot of talk is going around these days about what our soldiers should do in wartime. Many solutions are being offered—from the carrying of suicide pills into battle to familiarizing our men with torture methods, and teaching them how to endure. Others say, "We must first of all teach them to believe in America, and in the American way of life." The Communists, who have learned by experience, come nearest to the heart of the solution when they admit that "religious believers" offer the toughest resistance to ordinary brainwashing methods.

"My sheep hear my voice," said Christ, "and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

We call to mind the glorious company of saints of whom the inspired writer of Hebrews 11 writes, and what they endured; also the countless others in the Christian era, beginning with Stephen, who would not—who could not—bow the knee to Baal. This is the Christian answer to Communism—and no one knows it any better than the Communists themselves.

### More Stuff and Nonsense

A good nomination for "Foolish Question of the Year" might well be this query tossed at Billy Graham some time ago at a meeting of the National Press Club in Washington, D.C.

"In your crusade against liquor, Mr. Graham," the question asked, "do you accept universal medical authority that any man thirty years of age or older—especially one engaged in an exciting profession such as journalism—should drink alcoholic beverages to improve blood circulation and ease his nerves?"

Billy Graham who has no doubt encountered somewhat more than his share of such questions replied that he would "skip that one."

The question was probably asked with tongue in cheek. In any case the incident is worth noting only because it shows how ridiculous assertions can sometimes be cloaked in language that makes them acceptable.

Just for the record the American Business Men's Re-

search Foundation of Chicago reports having written scores of medical men and authorities on alcohol. "Not one reply to date," says the Foundation, "indicates that such advice is given by any competent medical men."

### Chaplain Lilly Called

Word has come, shortly before closing time for this issue, that God has taken to Himself one of His tireless soul-winners—Chaplain Raymond Lilly whose ministry in Chicago's Cook County Hospital was the subject of an article in our October issue.

Death came to the Negro chaplain suddenly on Sunday evening, October 30, following a heart attack. He had spent a typically busy day of making the rounds of hospital wards and filling an afternoon speaking engagement. At sixty-one he had apparently literally worn himself out in his compassionate zeal to reach souls for Christ.

Letters we have received about the article, "30-Year Student in Soul-Winning," indicate that many readers were touched by Chaplain Lilly's story. And we ourselves have never known a more humble, unassuming, loving servant of God. Living by faith, depending on the Lord for guidance in even small details, giving himself unstintingly, often in very menial services, he lived Christ as he witnessed.

"He that winneth souls is wise."

### A Personal Greeting

The editors and staff would not want this issue to go to press without a warm and personal greeting to every reader of MOODY MONTHLY in this country and throughout the world. May this Christmas season be a blessed one as your thoughts turn especially to the precious Gift of God's Son.

As another year draws to a close we would assure you that we thank God for each reader and the contact we have had through these pages in months past. If you have not yet called upon God for the gift of salvation through His Son, our prayer for you as we approach another year is that you would put off this important step no longer. If Christ is your Saviour and Lord, we would pray that the New Year may find you, in the words of Colossians 1:10, walking "worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God."

The editors and staff likewise ask your prayers that we may carry on the ministry of these pages in dependence on the Lord Jesus Christ and in a manner wholly pleasing to Him.

### Coming Next Month

#### WHY NOT CRITICIZE YOUR PASTOR?

Criticizing the pastor for some is a favorite pastime, for others it is beyond the pale. Should you feel free to offer criticism? Yes, indeed, says Pastor Willard D. Crunkilton—if you know how! Whether you stand behind the pulpit or sit out in the pews, you'll find his article in next month's issue thought provoking . . . and helpful, too!

#### DO YOU KNOW HOW TO GIVE BY FAITH?

If you're disappointed in what you have been able to give to God's work, perhaps you need to learn about faith giving. Let Dr. Oswald J. Smith tell you how he discovered this important principle next month in "When God Taught Me To Give"—an important article for you as you face your giving opportunities for 1956.

#### PROPHECY ON THE RISE OF EASTERN NATIONS

What does Scripture have to say concerning the rise of the nations of the Far East at the end of this age? This is one of the very significant and absorbing subjects developed by Dr. Wilbur M. Smith in his next month's "In The Study." Also coming next month in his department: "Notes on the First Chapter of Revelation."



# Because of Who He Is ...

By T. Roland Philips



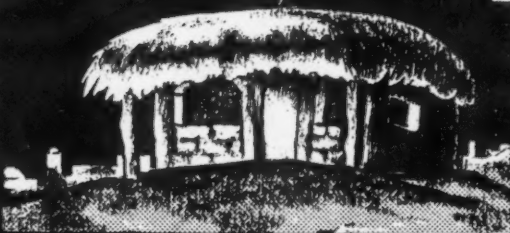
HE prophecy of Malachi ended with the word, "curse." Then for four hundred years no word came from God. In this dreadful period, we hear of no prophet rising up to say, "Thus saith the Lord." There was no voice of such authority that

would cause men to say, "God hath spoken."

These were the "silent" years. The heavens were "as brass." Evil seemed to be enthroned. God's own house had been fearsomely desecrated. And when men asked, "Where is thy God?" there was none to answer.

Yet, in the shadows, God was working out His wondrous purposes, waiting for the fulness of time to give His final answer to man's deepest need. Quietly, but with the quietness of Divine wisdom and power, prophecy and history began to merge, events and characters took form and shape and meaning, and a marvelous pattern began to appear.

Reading the record from our [Continued on page 27]



# WE LOVED CHRISTMAS

By Judith Carlson

**I**t was dark, but I heard the coffee grinder down in the kitchen and I knew it was morning. I was out of bed and down by the heating stove in the dining room before I scarcely had time to shiver. It was fun to be up early and dress by lamplight.

"Mama, can we say 'Merry Christmas' yet?"

"No, not until tonight," she answered as she sliced a loaf of brown rye bread with raisins in it.

"But isn't that the Christmas bread?" I argued, dipping warm water from the reservoir on the kitchen stove.

"Yes, we'll taste it this morning, but it won't be Christmas until tonight. Now

wash your face and hands and get dressed. They'll soon be in from the barn."

I am sure I thought I was hurrying, but it takes time to dress when one is dressed as I was then. I can see myself now—in high lace shoes, with dress buttoned down the back and hair braided by Mama's quick-moving fingers.

Christmas was the most festive of all festive occasions in our home when I was young, and my mother and father in their simple sort of way did so much to make it memorable for us. Yet, basically, life was no different on Christmas than on any other day in the year. I wish more boys and girls of today could look back



on the happiest moments of their childhood and see in them, as I do now, a reflection of the godly life of their parents.

I can still feel the excitement of that Christmas morning—Mama moving about briskly, the warmth of the big cookstove, the frost on the windowpanes, and Taft scratching at the door. Then the jangling of milk pails outside, and in they come—the dog, four boys and Papa—all together.

✦ BREAKFAST was fun. Tennie and I couldn't keep our smiles back. This was the day we had talked about, thought about and dreamed about for weeks. But this was no dream. Probably a quick pinch or two (we were not above it!) assured us of life's reality.

"Be quiet now, children, and ask the blessing," Papa admonished, and we closed our eyes and folded our hands.

"Dear God, bless this food. In Jesus' name. Amen," we prayed, short and to the point.

God had already blessed, and I hope we were thankful. There was the raisin rye bread, of course, and *kringlor*, and cookies, brown and white. The green glass bowl with the twisted loop in the handle held rusks. I can't remember for sure, but I believe there was also *sylta*

that Papa liked with a little vinegar. Buttering his bread thoughtfully, Papa smiled at Mama and said, "How is it with *Jul-osten*?" So mama took the big round cheese down from the top of the cupboard. She had tended it with salt rubs and regular changes of clean cloths since she made it weeks before. This was the big moment, when she cut into it, while we waited for our first bite. We knew it would be good. It always was.

Bible reading and prayer followed breakfast, and so this day too was started. Outside was fairyland with hoarfrost hanging from every leaf on the red oaks. The sun shone in on the pink blossoms of the Christmas cactus through windows bright and shining, and the starched curtains still smelling freshly laundered. That's the way it was at Christmas. Everything must look nice.

Between cleaning, baking, and sausage making Mama had not been idle. The *lut-fisk*, bought at the store, stiff and dry, had been soaked in lye leached from wood ashes to soften, then in fresh water, and afterwards frozen to keep if need be. The winters were cold in Minnesota in those days. There were long socks to be knit for Papa and the boys, and mittens too if the evenings were long enough and the mornings early enough.

✦ But Mama had no time to meditate on work that was finished. The three children who were away on their own were expected home, and there was still much to do. The final preparations got under way with dispatch as she gave the orders.

"Tennie, you be a good boy and bring in the wood." And Tennie did. On his sled, he hauled enough wood from the woodshed to fill the woodbox in the kitchen, and in *förstuga* (the enclosed porch), he piled up chunks for the heating stove—as much as he dared take room for. There had to be a place left for the milk cans, the kerosene can, the overshoes and the broom, with a little space left for walking.

"Fred, you see now about candles in the windows upstairs and downstairs." The candleholders were long, narrow boards with a hole bored at each end, and just long enough to fit a window sill. They held white candles ready to be lit as soon as sleighbells would announce Papa's return from town with the two children who were arriving on the trains.

"Paul and Benhard, would you please—oh, you're already bringing in the tree!"

A beautiful spruce it was, with a fragrance that made us sniff for more. They had cut it themselves in the big woods



How rich a heritage is left  
to every child in the memory  
of joyous days made bright  
and meaningful by godly parents!



*Candles in the windows, the fragrant spruce behind closed doors,*

*the agonizing goodness of treats laid by for later and, of course,*

*the presents—small wonder we loved Christmas!*

where some of the men went every year to cut trees for the church. This trip always sounded romantic to me, but of course little girls never went along.

Little girls didn't help trim the tree either, nor did little boys. Into the front room they carried it and closed the doors. I still don't know if this secrecy was designed to add suspense or just to keep curious fingers out of mischief. No amount of pleading or pounding could budge the door, not a tiny crack. It might have been a sad blot on the day for us—except that we smelled doughnuts frying.

♦ It was good to be with Mama in the kitchen. She let us turn the doughnuts in the skillet, and once in a while sample just a little. And she was never too busy to listen to our small talk, either.

"I know my piece, Mama, for the program tomorrow night."

"Bet I know mine, too," my brother chimed in, "and it's longer than hers."

"Ya, that's good," answered Mama good naturedly, "and be sure to speak loud so the people back by the door can hear. And don't forget to bow."

"I remembered it Saturday when we practiced." My brother was persistent. "But it's different when the church is full of people—"

"And everybody will look different, too," I said; then hurried on: "Mathilda said all the girls will have new dresses and Hulda has new button shoes. Maybe

I'll get new hair ribbons—red ones, maybe?"

Tennie, stroking a spruce twig gently under his nose, went on as if I hadn't said a thing. "And decorated with evergreens all over, and red bells and Christmas trees."

"And candles," I put in.

"No, no candles. Except just in the windows. The trees could catch on fire."

"Oh." Brothers always knew so much.

"But we will get candy in little boxes that have got pictures on the outside."

"Yes, and every single one that comes will get an apple. They're going to have a whole barrel of them."

"Ha, ha!" I taunted. "Bet you didn't know we've got a barrel of apples, too, up in the north room."

"Ha, ha, yourself! I was along when we bought them."

"Can we have one, Mama?"

Mama put the last of the doughnuts into the brown crock, and took a minute out for a drop of coffee. Tennie and I forgot about the apples and settled down to enjoy a few odd-shaped doughnut fragments while we kept the talk going.

"When was Jesus born, Mama?"

"You know. He was born on the first Christmas."

"But just when? Was it in the morning, or was it like it's going to be now on Christmas Eve?"

"Well, it was night when the angels appeared to the shepherds and told them, Jesus was born."

"It was night, huh? And dark? No light at all?"

How could I realize then how dark the world really was, or how dark it still is where the gospel of Christ has not gone forth!

♦ The tree was trimmed at last, and the doors were open. Our quiet time was over, and we ran to see. There it was—our long-awaited Christmas tree, all glittering and fantastically beautiful with angels, tinsel and all things pretty. To see it all of a sudden that way, without having had a peek, was breath-taking. It was worth waiting for, after all.

By this time Mama had dinner under way. I don't remember anything about the noon meal. It was probably not of much account in order that we might enjoy the evening meal the more.

With warm robes and extra fur coats in the sled box, Papa left early in the afternoon to drive the five miles to meet the trains. Edwin worked in a general store near home, and would probably not get away until late.

The rest of us waited at home. There was nothing much to do now but wait, and maybe to look once more at the presents we were giving, if we had had any money to buy with. Money-paying jobs were scarce as hen's teeth at our place, and we had never heard of an

[Continued on page 62]

## GOD'S UNSPEAKABLE GIFT

Edith A. Everson

*A babe was born. The black night sky  
Was slashed with brilliance, blazing high,  
And shepherds, trembling, saw.*

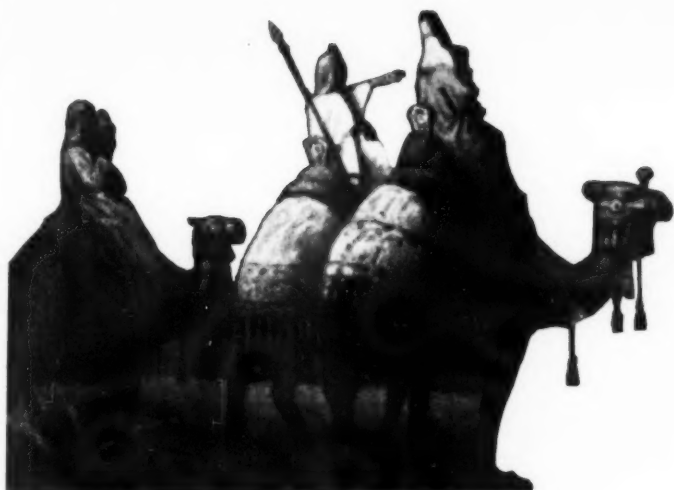
*All heaven sang. No lesser choir  
This hallowed time could so inspire  
With worship-building awe.*

*A Saviour died. No spot or blame  
Was His, yet He the Lamb became  
Who bore the world's disgrace.*

*A King returns! O Lord, we pray  
The piercing trumpet voice this day  
Shall call us to Thy Face.*







*When did the wise men  
come to Bethlehem?  
Here is an answer  
that will probably  
send you to your Bible.*

# Appointment for Wise Men

*By Northcote Deck*

**M**EN are not usually born kings. As a rule, princes are born who become kings when the monarch dies. But the birth of the Lord Jesus Christ was unique. He was born into this world a King. But God's official representatives were so far from Him that for this important annunciation God called to His aid the mysterious gentiles designated by Scripture as "wise men from the East." They appear and worship and then quickly disappear from all further record, having accomplished the mission of proclaiming the Child as King for which God had appointed them. But in their very coming as gentiles may be seen an indication of the widening scope of the gospel to finally include "whosoever."

The arrival of their caravan in Jerusalem made such an impression in the capital that Herod "was troubled and all Jerusalem with Him" (Matt. 2:3). And soon, it would seem, the wise men also were deeply troubled. For having reached Jerusalem and having interviewed the rulers, they found that not one of those in authority in Jerusalem had heard a word about the birth of this King in Bethlehem only six miles away.

Surely, they must have made a mistake in undertaking their journey. For how could a king have been born so close and no one have heard of it? The wise men's sudden relief is evident when, as they set out for Bethlehem, the star appears again to guide them: "When they saw the star (not yet the Child), they rejoiced with exceeding great joy"

(Matt. 2:10). They had not been mistaken. The King *had* been born, after all!

✦ How old was the Child when the wise men arrived? Does the fact (v. 16) that Herod slew "all the children from two years and under" imply that He was in His second year when the wise men arrived? This common supposition leads to insuperable difficulties. For if so, how could Joseph and Mary, so poor that they could only give a "pair of turtle doves" as sacrifice (Luke 2:24), have remained so long in Bethlehem unless they had come to live and work there permanently? That this is not so is proved by Luke who, omitting all mention of the wise men and the journey to Egypt, summarizes thus: "And when they had performed all things according to the law of the Lord [needing but a few weeks], they returned . . . to their own city Nazareth" (Luke 2:39).

Suppose on the other hand that they had returned to Nazareth, and only happened to be on a visit to Bethlehem when the wise men arrived there. How can it then be explained that the shepherds' making "known abroad" of the marvelous birth of Christ had never reached Herod's suspicious ears in all those many months, if the Child was in his second year? But one can understand why the news had not already reached Herod or the capital if the wise men's inquiry came only a matter of some weeks after the birth—as evidence seems to indicate.

Then take the testimony of Anna. She

was a "prophetess" who "departed not from the temple" (Luke 2:37), and therefore must have been well known to the priests of the temple and under their continual observation. On the presentation of the Child by Mary forty days after His birth, Anna "gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem" (Luke 2:38). Can we conceive that the priests could have heard no word at all of her testimony if more than a year passed between the presentation of the Child and the arrival of the wise men? Yet note that when Herod consulted the chief priests and scribes (Matt. 2:4) they evidently had no idea that the birth had already taken place, and only stated where it would be (Matt. 2:5).

✦ As a further difficulty, if it be assumed that the star appeared at the time of the Child's birth and that this was the signal for the start of the journey, how can we suppose that the wise men should have taken nearly two years to reach Jerusalem? The only wise men the Bible refers to lived in the region of Babylon (Esth. 1:13; Dan. 2:48). That indicates they lived only some 600 miles away, a journey easily traveled on camels in six weeks.

"But," someone objects, "can the term 'young child' refer to an infant?" Yes, the word *paidion*, translated "young child" in Matthew is the same word used by Luke about both John the Baptist

[Continued on page 88]



## How to Have an

**C**HRISTIANS can make the Christmas season meaningful in various ways. The choice of the Peter W. Smith family of Cumberland, Md., however, is an international Christmas in which they share their home and Christian observance with one or more foreign students. The pictures on these pages show highlights of last Christmas when the Smith family entertained Samuel C. Kang of Seoul, Korea, a student at Providence-Barrington Bible College,

which is located in Barrington, R.I.

First step is to invite a foreign student—or several—to spend the Christmas holidays in your home. There are some 65,000 such foreign students currently studying in the United States. Many would travel more than a hundred miles for the privilege of having a family at Christmas.

The Smith's guest last year was the son of a Presbyterian minister, an accomplished violinist who was formerly

Joy fills Korean Sam Kang's face as he testifies to a group of friends, gathered in the Smith home to meet him, of God's love and care for him.



# International Christmas

with the Republic of Korea Symphony Orchestra in Seoul. He is studying Bible and music and hopes later to enter a conservatory.

Though the Smiths are tactfully alert to the opportunity to introduce others to Christ, last Christmas their guest brought a testimony to their home. He told of recalling Matthew 5:44 while a captive and of praying for his Communist captors as he walked along the road with a gun at his back. Released through un-

usual circumstances, he was later able to come to this country.

And what of the trouble and expense of such entertaining? "We've found that when we have student guests it is just like it is in any family," says Mrs. Smith. "If the family is doubled, there are just that many more hands to wash and dry dishes; and even cheap cuts of meat make savory dishes to eat with rice. And until the last student leaves, with promises to write, laughter abounds."



Christmas guest, student Sam Kang

## When you entertain remember to:

1. Invite your guests early. Contact a school in your area for one or more names, then write or phone your invitations. Don't forget those long school holidays when other students are likely to be at home.
2. Meet your guests at the station.
3. Talk with them soon after their arrival about food preferences and taboos, if any. Those you think always drink tea may prefer coffee and toast for breakfast!
4. Continue ordinary family life. Don't be afraid children will bother guests. Many of them miss children.
5. Give students the freedom of your home, including the kitchen. Most of them enjoy being helpful.
6. Give them their choice of several activities they might like.
7. Be sure the day's schedule permits them an hour or so of quiet in their rooms, especially if the day is a busy one.
8. Ask about their hobbies and special interests, their home life. Many are skilled in one or more arts and will enjoy meeting others with similar enthusiasms.
9. Don't be insistent about discussing your Christian beliefs. Be ready to answer questions in a helpful, friendly way. Your witness at the outset will depend upon your Christian love and service.
10. Follow up your friendships through the mail. And pray!



Sam's hosts, the Peter Smiths

Since early November the Smith children have been practicing to play Christmas music with their student guest from Korea, who is an accomplished violinist.

"Seoul's Christmas Eve services last all night," Sam tells Presbyterian minister's wife. Photos by Edgar D. Growden





*A significant portion from the new book about a  
missionary's duel with Communistic brainwashing*



## WHEN THE IRON GATES YIELD

By GEOFFREY T. BULL

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*This month readers throughout the country are being introduced to the U.S. edition of Geoffrey T. Bull's *When the Iron Gates Yield* (Moody Press, \$3.00), a book which since its appearance in the British Isles last March has had no fewer than three printings. One reason for the unusual demand is the graphic account it gives of life inside a Chinese Communist prison and the insidious tactics used there to accomplish what is known around the world as "brainwashing."*

*The opening part of the book deals with the missionary-author's entry into Tibet proper during the critical months of 1950; the latter part describes his three years as a Communist prisoner. The portion presented here opens as the author is brought to a new prison. There, as interrogations and official inquiries are pressed, sometimes with janatical fury, he is subjected to constantly increasing pressure from another direction.*

**T**HE cell into which I now entered was a room twelve feet by nine, with an extra square yard by the door. There were two windows, two feet by about fifteen inches. These were each filled with seven iron bars and a crosspiece. There was no glass, only two wooden flaps of gauze which could be shut at night to restrict the entry of mosquitoes.

The door was about two inches thick, made of wood and heavily bolted. In the center of it, about five feet from the floor, was a small square hole with a little door through which the warden could peer when the door was closed.

The floor was of varnished boards, and the walls of brick were covered with whitewashed plaster. In the ceiling there was an electric bulb surrounded by wire netting, but there was no switch in the cell. As a prison, I have little doubt it ranked as high as any in China.

Communists view such institutions as "hospitals." The prisoners are "men maimed in mind" by poisonous "reactionary philosophies" and "false social concepts." They are "cared for" by officials who are viewed as "doctors." The symptoms of the "patients," some of whom are in a very serious condition and may eventually have to be destroyed as unfit for social life, are collected by warders and other officials.

✦ On retiring for [that first] night I decided that although in prison I would kneel to pray. I had been on my knees only a minute or two when the guard spotted me. I ignored his protesting voice which came shouting through the peephole. Minutes passed, and then I heard the key in the padlock. Two men entered and insisted I lie down immediately. There was nothing I could do. After this I would pray either sitting or lying down.

I now began to go through the Word of God [by memory] for the second time, recalling each incident and story as best I could, first concentrating on content, and then musing on certain points, seeking light in prayer. The strength I received through this ordered meditation was, I believe, a vital factor in bringing me through, kept in the faith to the very end.

A few days later, I was sitting alone in my cell when a man with a blue silk coat, an angular face and big, goggly eyes peering through large spectacles paused in the doorway. He was struggling with an unwieldy roll of bedding and clothes. Behind him came Mr. Hu, one of the young officials. With a wave of his hand he said, "You sleep here!"

About an hour later another man was hustled in. He was older, with rather gaunt features and a very tanned skin. There being three of us, we were now permitted to speak when occasion demanded it. We were to call each other *tung*

*The distinctive characteristic of the  
Communist judicial system is  
that a prisoner is never  
charged with a specific crime on arrest.  
On entrance to the prison  
he is acquainted with  
the news that he is a criminal and  
that the government has confined him there  
as guilty of counter-revolutionary  
activity. His task  
in prison is to reflect on his  
past life, to find  
in what way he has offended  
against the people, or what circum-  
stances might be so interpreted.  
Some prisoners go on for months, pouring  
out every detail of their past lives  
to the officials who  
one day may say, "That's it!  
That is your crime!  
That is why you came here . . ."*

*hsioh* which means "fellow student," never forgetting that our status was that of a *fan jen* or "criminal." [Later, three others joined us, making six in all.]

Our small cell now became crammed to capacity. Different *tung hsiohs* came and went, but a complement of six prisoners was generally maintained. This meant that there was no room to walk about, so we just had to sit all day where we were.

The first six weeks our cell leader, also a "criminal," was a man about my own age, doing an indefinite period of "thought reform." His main task was to gain merit by "helping" others confess their crimes.

♦ ONE of his first tasks was to help me learn the prison regulations which were now rigidly in force. [These] consisted of twenty rules to be obeyed implicitly. They covered in principle every aspect of routine and "reform."

As I talked with Diao, I began to see how they were applied. The first evening, when the door was shut and Diao had been officially installed, a routine meeting was held to discuss the daily life. Diao presided, and everyone was expected to take part. Resolutions were passed regarding where to place the night urn in the one square yard available. Who would empty it in the morning. Who would be responsible for the washing up. Who would fetch the rice. Who would mop the floor, etc.

In some cells, by the time everybody had expressed his opinion and the mind of the "masses" had been obtained almost the entire evening would be gone. Different prisoners would "strive" for an opportunity to do these little tasks, eager to show a willingness for labor, a very progressive sign in a reactionary who was undergoing reform.

Soon afterward "learning" started. The "classic" indoctrination textbook which I had now read, *A Brief History of the Development of Human Society*, was taken up seriously. Each day, for three hours in the morning and two in the afternoon, we read and discussed the book paragraph by paragraph.

The pattern followed was that one should read and another explain the passage by extempore paraphrase. Each member of the cell would then in turn voice his opinion, which, if he were at all in the way of "striving," would most certainly coincide with what the book said. Upon this, the cell leader or another prisoner would commence his little speech with: "What the last *tung hsioh* has expressed I feel is most accurate and I find myself in complete agreement with him, except that I would like to add . . ." Whereupon he would give some aspect that had been omitted.

The demand of the authorities was that there should be a unanimous conclusion at the end of a session. Faced with divergent opinions (which were few, once any new *tung hsioh* realized what he was facing), the cell leader would piously say:

"If we cannot solve your problem, there are plenty of books in the prison, and if the books cannot solve your problems, then we can ask the government officials. The People's Government, under the leadership of the Communist Party, has solved the problems of a nation as big as China; it would be strange indeed if it could not solve yours."

For about twenty hours of "learning time" the five cell members raged at me on evolution. My *tung hsiohs* did just about all in their power, apart from rending their garments, to convince me of "their" viewpoint. By harsh words and fierce attitudes, they displayed how "progressive" were their concepts, and how totally enraged they were at this imperialist who dared resist indoctrination and reform by preaching Christian beliefs.

The controversy stretched over days and at night I lay down with my mind in a whirl. This was the beginning of the notorious "brainwashing." Warders began to take note of me. They were always hard on people who were holding out against the "learning." All the prisoners now viewed me with a growing hatred. "A backward element in our cell holds us all up," someone said.

♦ EVERY Saturday a meeting for criticism and self-criticism was held in the cell. Chang Li and I were the main targets. Every prisoner was obliged to say something in these meetings. Not to speak was to show a symptom of some grave malady of mind which had to be rooted out. It thus seemed better to say a few words and be harangued for a while than to say nothing.

First [at such meetings] there was "self-criticism." There being obvious targets in the cell, the other prisoners make short work of their own criticism. This is a typical example:

"As to the daily life, I must confess that this week in mopping the floor, I did not do so well as I might. This is because my thoughts are not sufficiently concentrated on my daily routine. I am thinking all the while of my case. I must correct this in the future as negligence in duty affects everyone. We are living communally and I must have due regard to the common hygiene. Not to do so would be a breach of regulation No. 8. I must be forever struggling against self-centeredness, which is the besetting sin of the bourgeoisie, and seek to establish proletarian thinking which emphasizes the masses' life. In the future I promise to observe the prison rules more thoroughly, to learn harder, relating principle to practice, and to seek to be of help to other *tung hsiohs* so that we can all progress together towards our new life. I can think of nothing else this week, but will be glad for any opinions which *tung hsiohs* could express in regard to my many faults."

♦ AFTER a few such colorless self-criticisms, the big questions were taken up. Chang Li in these meetings was called upon to review his attitude of "learning" and "reflection on his crime" in the past week. He would mumble a few words about his resisting spirit being very wrong, that he would do his



## This Christmas Day

SARAH BESS GEIBEL

Thou holy Child, beloved by all  
Whose hearts are born anew,  
We love Thee both for what Thou art  
And what Thou hast in view.

Dost Thou yet know, O little Prince,  
Whose head was formed to bear  
The kingly crown of Israel must  
A crown of thorns first wear;

Thy tiny hand outstretched in love  
And light to all mankind  
Shall one day in the darkest hour  
A cruel nail find?

If there were any other life  
That God could justly take,  
I'd knowing, love to spare Thee—  
Even die for Thy dear sake.

But since Thou camest down, dear Child,  
In love to die for me,  
This Christmas day, I'll gladly yield  
In love my life to Thee.

In living Christ, let earth recede  
As earth dreams slip away,  
While dreams of heaven and life with  
Thee  
Become as bright as day.

Thou art adorable and Thou  
Adored shall ever be  
As Lamb of God, and King of kings  
Throughout eternity!

Sleep on serene, Thou holy Child,  
But wake, my soul, to Him  
That in His triumph over death,  
I, too, shall live again!

*Not mere physical torture, but something far worse took shape*

*as the missionary's imprisonment lengthened—slow,*

*relentless, skillful wrenching of mind and spirit.*

best, but could not think of anything new to say. Then Diao would begin: "What have the *tung hsiohs* to say about that? He obviously needs our help." A ruthless flow of both muddled and ordered criticism by several would be the result.

With me, at first they were more restrained, but as weeks went by they became more exacting. The most virulent attacks were made on my faith, which was always identified with imperialism.

Diao also expressed himself strongly. My main fault was *cho hsing bing* which means the "impatience sickness." He also gave a homily on the hindrance that my faith was to my progress towards the people's standpoint.

I became baffled and confused under the constant circus of this tragic tomfoolery. Diao naturally was not to be trusted. Under regulation eighteen he was obliged to report my propagation of Christian teaching. About three times I was warned about it. "This is a prison," Mr. Fan postulated, "not a gospel hall!"

I found myself speaking straight out—but sometimes beginning to fence off my persecutors. The environment was so inescapable; compromise haunted me, but I fought on. The iron grip of Satan was determined to crush my faith and my spirit.

My mind recalled a picture of a Chinese torture in a book of my childhood days. There the victim was placed in a small wooden box which must have crushed and crippled him. The lid was shut fast, and through a tiny hole food was put in his mouth. In this way he would live but become hopelessly deformed.

It seemed to me that this was what was happening now. In the Satanic framework of Marxism I was being closed up, yet kept alive. What would it mean? Deformity, apostasy, or insanity? If one said one wanted to live, then there was only the threat of death. Yet, if one was prepared to die, and I told them, "Settle my case as you please," then in perversity they would insist that I live and that I learn to live as they demanded I should.

To a man without convictions, this process was not necessarily painful, but to one in whom by God's grace Christ and His Word had found their place, it was excruciating. If I were to come out to His glory, it would be an instance of the acorn breaking the tombstone in its thrust to the light. Nothing of human fortitude could do it. God's life in me

was the only factor of victory. His mighty arm moving in answer to prayer alone could take me out of the lion's mouth.

By this time, unknown to me, across the world the cries of thousands were besieging the throne of Grace. Sometimes Diao would look at me and say, "You are strong," and I would testify of Christ my strength.

Day by day Chang Li went downhill. One day when he had been out for an interview we heard from the corridor the dread sound of iron chains on the floorboards. We looked at the doorway. There stood Chang Li, literally drooping with horror. On his feet were heavy manacles and a thick iron chain. His hands were handcuffed behind his back, with small rough Chinese handcuffs.

Chang Li now entered a period of interrogation which was terrible to witness. It continued every day with constant raging meetings in the cell. Hardly anyone dared [help him] lest he be found sympathizing with such a "stubborn" reactionary.

Through all this crisis I was living and sleeping next to him. There was no doubt a reason for this, because I was the next on the list. The groupings of the prisoners in the cells was always deliberate and a means of introducing subtle pressures.

♦ IN "learning" I had tried to emphasize that I did condemn imperialism, and when I said that much modern Christianity in the West had departed to a great extent from the teachings of Christ and had even at times condoned British expansion abroad, they felt I had made a big step forward. I said that wherever I had been influenced by that spirit, then I wanted to get back to the original spirit of Jesus Himself. When I enlarged upon this from history, quoting a few examples, the official said that I had made some progress, but my reform was much too slow.

This was a signal for their new offensive. I was cross-examined much of the time in the cell, frequently interrogated in the court and sometimes interviewed afterwards as well. My whole history from before I left England right to the time of capture was scrutinized in a way never done before. I had to write out a complete statement of my activities and contacts. This covered thirty-three closely written pages of succinct English.

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# The Randall's Christmas Morning

By Violet Trato Pearson

*Hang up the children's stockings? Yes—*

*but not for Santa to fill! Here's how one*

*Christian family met a perennial problem.*

ANN toyed with a gift-wrapped book. From her place on the davenport beside her husband, where she had dropped wearily after seeing the children into bed, she surveyed the comfortable living room, dressed in its holiday best.

"'Twas the night before Christmas,'" she quoted, contentedly stretching her slim crossed ankles toward the fireplace, though the coals lay cold upon the grate. "And all through the house are unmistakable signs that Christmas is just around the corner." She was too tired to care if she did mix her tenses.

"The children were so excited," she remarked to her husband who was engrossed in his reading. "I think they are enjoying Christmas more this year than ever before—maybe because they have

done so much to help. Eddie is so proud of his manger scene."

Len Randall laid down the book and quizzically raised his eyes to the mantel. There, softly lighted, the manger scene which he and his small son only that night had completed, silently proclaimed the Christmas story.

"He should be! Think we did a good job on it," he observed hiding a yawn with the back of his hand. "I'm pretty proud of it myself. And Beth Ann didn't do so bad on those stockings, did she?"

Directly below the manger scene hung three red felt stockings. Across the white cuff of the longest was embroidered in uncertain stitches the name, "Beth Ann." The middle-sized one evidently belonged to "Eddie," and the name on the smallest stocking (slightly askew as

if its owner had stretched to tallest height to place it there) read "Linda."

"It seems so strange not to be filling the stockings this year," Ann sighed. "I wonder if the children will be disappointed in the morning."

"You say it was Beth Ann's own idea not to?" questioned her husband.

"Yes, and I think it's a good one. But I hope the younger children won't be disappointed not to see their gifts peeking out of their stockings."

"Well, let's put one or two in—just so it looks as though they are filled." Len started to rise.

"No!" exclaimed his wife, clutching his sleeve and pulling him back. "That would spoil everything. We'll just have to wait and see what happens."

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Beth Ann looked at the manger scene.

# The Life of Fellowship and Fruitfulness

By H. G. MACKAY

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## PART IV, Fruitfulness Through Divine Love Bestowed in Sonship, I John 3:16-4:6

**G**OD is love; and when that love is bestowed upon us in sonship, bringing us into the divine family, it bears fruit in our lives, so that the newly-acquired nature is manifested in purity, righteousness and brotherly love. This, as we have seen, is the message of the opening verses of chapter three.

But the apostle would have us to learn more of the nature of this wondrous love of God, so he points us to that great central fact which proves and displays this love—the cross of Christ. The nature of God's love is perceived in the sacrifice of Christ. "Hereby perceive we the love of God, because He laid down His life for us" (v. 16).

Hatred in full bloom is seen in murder, the *taking* of life (v. 15); the essence of love is displayed in the *giving* of life. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). How can we ever doubt the love of God or misunderstand the character of it when we gaze upon the outshining of grace and mercy at Calvary? "Christ . . . loved the church, and gave himself for it" (Eph. 5:25).

### I

This sacrificial aspect of the love of God should be reflected in the children of God by their love to one another. "We ought to lay down our lives for the brethren" (v. 16). Practical evidence of our readiness to do so will be shown in our care for those who are in need of temporal assistance.

It is a comparatively easy matter to declare our willingness to die for our brethren in Christ, but this may be merely love in word and in tongue, not in deed and in truth (v. 18). If our love for the brethren goes beyond mere lip profession, we will share with those in need such temporal supplies as God has graciously committed to our stewardship. Only in this way shall we prove the indwelling of the love of God in us (v. 17), and bring assurance to our own hearts as well that we are of the truth, born of God, possessing His very nature (v. 19).

### *The road to victory*

*is the road of sacrifice,*

*and God leads*

*the way—through love.*

To rest our assurance on the shifting sand of our fluctuating feelings is one thing; to enjoy the confidence of a heart uncondemned before God is quite another. The former is to court deception; the latter is to possess peace. It is the eye of faith turned toward the Christ who died for us and rose again, who is accepted of God and enthroned at His right hand—it is this look of faith that brings salvation and assurance.

And when, added to this, we have the fruit of the divine nature manifested in us, then indeed do we have assurance and confidence (v. 21). A condemning heart may be the evidence that God—who knows all things seen and unseen—is convicting us of our failure in true love (v. 20). To have an unforgiving, niggardly, selfish spirit might well create questionings as to whether the possessor of such a spirit has ever been born of the God of sacrificial love.

### II

Sacrificial giving will lead to confident praying. When God's love in giving to us finds a ready response in our hearts and lives, then we have boldness to enter His presence with a plea that He give unto us. But if we refuse to give to our brethren, how can we expect to receive anything from the One who is their Father, even as He is ours?

It is the obedient child who receives from the heavenly Father, for the Father can look upon him with an approval that makes it possible for Him to answer prayer. On the other hand, for God to hear and heed the requests of a disobedient, wayward child would be, in effect, to condone such conduct, and tend

to confirm such a child in a path of conduct incompatible with his place in the family of God.

God's commandment is twofold. Toward His Son there must be faith; toward His sons there must be love. (v. 23). This will please God, glorify His name, and manifest a condition of abiding in Him that will witness to the indwelling presence of the Holy Spirit (v. 24).

To abide in Christ is to remain in that position of nearness to Him into which divine grace has brought us. Positionally, we can never leave this nearness; practically, we are often guilty of doing so. To put it another way: our union with Christ is not dependent upon our conduct; our communion with Him very definitely is. Therefore, in order to abide in fellowship with the Lord we must walk a path of obedience, seeking and doing the will of our God, exhibiting His nature. If we by our obedience manifest that we are dwelling in God, then He by the fruit of His Spirit will manifest that He dwells in us.

This is a very practical and timely portion, and will serve to answer questions which are repeatedly asked by many who profess the name of Christ. "Am I my brother's keeper?" asked a brother in the flesh long ago, while his hands were red with blood. "I am my brother's keeper" should be the words of all those members of the family of God to whom a heavenly Father has entrusted a portion of this world's goods.

The stewardship of material things brings with it the heavy responsibility of using them for the glory of God and the good of others. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "Why are my prayers unanswered?" There may be many reasons—delays are not always denials. But it would be a good thing for all of us in seeking the reason for the apparent barrenness of much of our prayer life if we would honestly appraise our attitude toward our brethren in the

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# JUNGLE DOCTOR MEETS THE MAU MAU

by Paul White

CONCLUSION (All rights reserved)

Aglow with the joy of witnessing, the Kikuyu patients return to Mau Mau land . . . then shocking news wings its way back to the hospital staff.

**THE STORY SO FAR:** The jungle doctor with the help of his dispenser, Daudi, has treated Daniel and Ngoja for severe wounds inflicted by the Mau Mau. While they recuperate in the Tanganyika jungle hospital, the two Kikuyu men help lead evangelistic services which they call a "mission." Ngoja's wife, Rebecca, who with their child has been staying in the home of Simba, also has her part. Among those touched by the services is Yoram, a young lad from the village. Their own zeal rekindled by the meetings, Ngoja and Rebecca know that in spite of the danger of the terrorists, their responsibility is to take the Gospel message back to their own people. Now conclude the story . . .

I PULLED off a strip of sticking plaster. "E-e-h," said Ngoja, "Heh-heh, Bwana, it tickles." And then he looked down at the three-inch knife cut which had been covered by the dressing.

"Yoh, Bwana, it's healed completely." "Eh-heh, here's another one, set your teeth."

"R-i-p," off came the sticking plaster. "E-e-e-h," said Ngoja, "Bwana, heh-heh, truly there are hairs under that one."

A gust of laughter came from around the ward.

"That, too, is healed. Daudi," I said, "get some methylated spirits and swab over these. If they are truly healed we shall know. If they are not, Ngoja will make noises which will prove it."

Very carefully the dispenser rubbed off the bits of sticking plaster that stuck on the skin. A scar was there, yes, but it was healed.

"Hongo," said the dresser, "it will be a saving of bandages to have this man cured. Heh, half of our stock seems to be tied around him."

Further down the ward Kefa was taking off Daniel's plaster.

"Bwana," said this patient, "my fingers now move. I can feel with them, heat and cold. I can feel touch. Kumbé, my wrist moves better now. I have been working it up and down slowly inside a kerosene tin of hot water. I have had a little stone in my hand and I have moved it around. My hand now is like the other."

"Hongo," I said, "this is a thing of joy. I have thankfulness to God that He guided my hand in sewing up that nerve. It's the first one I ever did and I hope it is the last."

Daniel's face was suddenly serious.

"Bwana, we have keen desire to return to our country as fast as we can."

"Tomorrow," I said, "I drive to Dodoma. If you would care to come with me there is the first thirty miles of your journey. Then there is the bus that travels over the plains to the foot of Mount Kilimanjaro, and then there is another bus . . ."

"Heh-heh," they said, "Bwana, we would travel home that way."

♦ THERE was much singing that night because many people in the hospital and throughout the village had received a medicine that never came in a bottle from the visit of those folk—Mau Mau victims—who had come to the hospital. I saw a gripping of hands and I heard many things which made me convinced that the more important part of people to heal is not their body but their soul. The whole atmosphere of the hospital was different since those days of witness.

"Come," I said, "let us sing," and sing they did. The light of the pressure lamp which had been brought out of the ward for the occasion shone on the faces of our three Kikuyu friends. Daudi bent down and whispered in my ear.

"Bwana, those people are such that you can see into their hearts, and what you see is clean. Hongo, see, their faces shine, Bwana." And then he gripped my arm.

"It says that in the Bible, Bwana, about Stephen. I wonder if the Mau Mau . . ." he stopped.

I nodded quietly.

The next day we drove through the thornbush jungle, an eventful drive. Coming over the top of a hill we swept round a corner onto a flat, level plain, and there in front were three lions in the middle of the road. Furiously I braked up. The car stopped some ten yards away. In leisurely and disdainful manner the lions got up and walked away. I slipped the car into gear and moved forward at speed.

"Yoh," said Ngoja, "Bwana, h-e-h, there are many lions in our country also."





## Christmas in the Heart

A Bethlehem is every heart,  
If Christ is there—  
A stable is a hallowed place,  
A manger fair;  
And Christmas little means apart  
From holding Jesus in the heart.

The manger in that olden time  
Was glorified  
By the dear Presence wise men laid  
Their gifts beside.  
The humble life is raised to fame  
That welcome gives to Jesus' name.

Not all of Araby's rich store  
Had meant renown  
To any stall, without the Babe  
The maid laid down;  
And earthly treasure leaves life poor,  
If Jesus enter not the door.

—William Marion Runyan, from *The Waiting Drummer*, published by Fleming H. Revell Co., Westwood, N. J.

He went on with a racy description of how as a herd boy he had seen a group of Africans spear a lion when it had attacked their flock.

The road wound through cactus and then ahead of us was a great hill, shaped something like a crouching lion.

"There is Dodoma," I said.

We passed the C.M.S. boys' school, came into the town, and stopped beside a great bus. Our friends got in. For a moment we talked and then the driver

tooted his horn, and the bus, sending up a cloud of dust, moved on its way three hundred miles north. We waved, and in my last view of Ngoja I saw him standing with his finger pointing upward.

"Yoh," said Daudi, "I wonder what lies ahead."

✦ A week went by. He came to me as I was scrubbing up for an operation.

"Bwana, a letter has come from Daniell. They arrived back safely in their

country. He says that things are oppressive there. He feels as one does when malaria is coming on. Listen, I'll read this bit.

"There were men hanging around our village when we arrived. They watched us as we got off the lorry and came to our house. These are Mau Mau scouts. Behind them lies the evil organization which is destroying our people. Last night we preached as we did at the hospital, the very same words. Few people came to listen openly. They were frightened, but we know that many listened through the walls of their houses. I know you will not forget us."

Daudi and I stopped for a moment and quietly prayed for those who a few days before had been where we were and who now were in intense danger.

I was called late that evening to go to the hospital.

"Bwana, another baby . . ." called the nurse. "Hurry!"

It was eleven o'clock when I wrote up the record book and came down the path toward my home. Ahead of me I saw a figure. It was Simba.

"Bwana," he said, "it's a strange thing but I have something inside me which will not let me sleep. I feel we must pray for Daniell, and particularly for Ngoja and his wife. I do not understand it, Bwana."

"This probably is the voice of God, Simba. We must answer it and pray."

And pray we did. Time didn't seem to be noticeable.

"Heh," said Simba, "Bwana, I feel better now."

✦ I looked at my watch. It was a quarter of an hour past midnight. I, too, had a sense of peace inside me. I turned on the short-wave radio early next morning. The battery was fairly flat and there was a lot of static, but I heard the B.B.C. announcer say, "A newflash has just come to hand. Six Kikuyu have been murdered in Kenya, and these include a C.M.S. teacher and his wife." I listened intently but no details came till we opened the mailbag two days later. There was an airmail letter addressed in Daniell's writing. I read:

"The Mau Mau struck two nights ago, not long after midnight. They forced open the house of Ngoja and Rebecca with a crowbar in the middle of the night. We found them in the morning, strangled, tied to the legs of their bed. The baby was unharmed. We found it on the floor behind a pile of books. Rebecca must have hidden him as her last act. I would have you know that there was victory at that funeral. The old pastor, Rebecca's foster-father, spoke. He said:

"This young couple once turned their backs on God; then they came back and were married, Christian fashion, in this old church, and now they will be at the marriage supper of the Lamb of God Himself!"

Late that afternoon at the hospital after lectures, I read Daniel's letter to the staff. There was absolute silence. As I folded the letter I turned to them.

"When I was a youngster," I said, "I was given a piece of paper with these words written on it:

*When I am dying, how glad I shall be  
That the lamp of my life has been blazed  
out for Thee.*

That is now true of Ngoja and Rebecca."

Quietly the staff moved away. And then young Yoram came to me.

"Bwana," he said, "as you have been talking I have asked God that I might do my part in the days that lie ahead, and that I might be able to do part of Ngoja's share as well." **END**

## Because of Who He Is . . .

[Continued from page 13]

twentieth century viewpoint, we see all the glorious truths and hidden meanings and wondrous promises of God's Word about to be fulfilled in one Wonderful Person. God's Son, the long promised and desired Messiah, the Saviour, was about to be born of the virgin.

✦ **MINISTERING** in the temple at Jerusalem about this time was Zacharias, an elderly priest. He was a godly man, for we read concerning him and his wife, Elizabeth, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6 A.R.V.).

In spite of the fact that they were blameless, however, they had been denied the one great longing of their hearts, the longing for a child—a son. How often they must have prayed! But though they were blameless, and though they had often prayed, no son was given. And now Zacharias and Elizabeth were both old; the time for child-bearing had long since passed. In all probability they had ceased to pray concerning the matter. Perhaps they had even forgotten that they had ever prayed about it at all.

But God had not forgotten. That prayer welling up from the hearts of two of His devout and obedient children had been heard, and was about to be answered.

For while Zacharias was executing his priest's office, as the custom was, and the whole congregation was praying outside, an angel of the Lord appeared at the right side of the altar and spoke to him. The angel went right to the heart of the prayer of these two godly people, saying, "Fear not, Zacharias, because thy supplication is heard" (Luke 1:13). That is—though you have long since ceased to hope, Zacharias, and though it seems to you to be utterly impossible, thy wife Elizabeth shall bear thee a son.

It is not difficult to imagine the re-

action of Zacharias to that announcement. Incredulous, wondering how so great a thing could be, he says, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel replies, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings" (Luke 1:18, 19).

As if to say: How are you to know this? You should know it because I said it. I am Gabriel. I stand in the presence of God. I was sent to speak to you. That should be enough.

✦ In effect, that is what the angel says to Mary. She, too, faces a great difficulty. God comes to her in the person of an angel, saying: "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:30, 31). Startled and wondering, Mary says, "How shall this be, seeing I know not a man?" (Luke 1:34).

Notice carefully, please, she does not say "How can this be?" She is not doubting either the fact nor its possibility. She is wondering about the method. How is this to be done? "How shall this be, seeing I know not a man?" In other words, how are you going to make a mother out of a virgin? That is her question.

Then the angel tells her how. "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee." That's how I propose to do it. And moreover, Mary, "the holy thing which is begotten shall be called the Son of God . . . For no word from God shall be void of power" (Luke 1:35, 37). Nothing that God ever says can fail. All that He declares must be true. "No word from God is void of power" . . . and Mary, Elizabeth is the proof of that.

And so with the answer of God to Zacharias. How can you know this? You can know it because God said it. "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee" (Luke 1:19). That should be enough.

In that simple statement you have the divinely appointed basis for our faith—the only basis upon which it can truly rest. Faith, to be faith, must believe what God says because He says it. If I believe God because He has done this, or that, or the other thing, then I really don't believe Him at all. I repeat—faith, to be faith, must believe what God says because He says it.

✦ **THAT** is the kind of faith in which God delights. You remember in John 14, our Lord says to His disciples: "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake" (v. 11). That is—believe me for what I am. But if you can't do that, believe Me for what I do. I would rather have the first, but if you can't give Me the first, I'll take the second.



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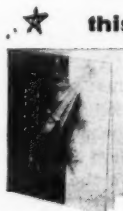
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And you remember that when Thomas was absent on the day of the resurrection the disciples said to him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my hand into the print of the nails, and put my hand into his side, I will not believe." Eight days later, our Lord came to him and said, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing." And when Thomas said, "My Lord, and my God," the Lord said, "Blessed are they who have not seen, and yet have believed" (John 20:25-29). That is, blessed are they whose faith rests not upon what they see Me do, but upon what they hear Me say.

There are a lot of people, I fear, who miss that blessing, just as Zacharias missed it. When he was told he was to have a child, he said, "How shall I know this?" And the angel said, in effect: You should know it because I said it—that should be enough. But evidently that is not enough. You want something more. So I'll give it to you. "Thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season" (Luke 1:20). And Zacharias went out into silence—a silence which lasted nine long months. That silence was not necessary. Had he simply believed what God said, it never would have been.

### Christmas and Giving

Christmas should be a great time for giving—giving of our means for missions—for the world's salvation. We must give or die. Only by giving do we live.

Someone tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ and the beautiful stained-glass windows. Within the grand entrance was an offering plate of elaborate design for the offering of fashionable worshipers. But—and here the artist's idea of a decaying church was made known—right above the offering plate was hung a square box bearing the legend, "For Foreign Missions," and right above the slot through which contributions ought to have gone he had painted a huge cobweb!—G. B. F. Hallock

SERMONBUILDERS

† SOME Christians are like that in the matter of salvation. The Lord Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). Do you know that you have passed from death into life? Well, you know whether you believe or not, don't you? You say, I do believe. But do you know whether you are alive or not? Now, you may not feel alive. But do you know that you are alive? Certainly you do if you believe what He says!

Yet, why do so many who profess to be Christians still go around saying, "I'm trying to be a Christian?" As a result, they lose the joy, the peace, the assurance which come when we simply believe what God says because He says it.

Or you take the matter of security. The Lord Jesus said, "I give unto them eternal life; and they shall never perish" (John 10:28). And He said that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish" (John 3:16). Yet how many people who are Christians, who have believed on Christ, go about fearing they might *perish*! You talk to them about heaven, and they say, "I hope so." They miss the joy and the peace and the assurance simply because they don't believe what God says.

Another has pointed out that when the angel came to the shepherds he told them what seemed to be an impossible thing—a Saviour was born who was Christ the Lord, and He was lying in a manger. Now, when they heard it, the shepherds didn't say, "Let us go and see if this thing has come to pass." They said, "Let us now go . . . and see this thing that is come to pass" (Luke 2:15). They believed what the angel said because he said it.

Oh, do you see? It is as though Christ is saying: Believe Me, or believe Me for the works' sake. Believe Me because of who I am—because I am in the Father and the Father in Me—or, if you can't do that, believe Me for what I do. But if you believe Me for what I do, then you must remember that when I do something that pleases you, you'll be happy. And when I do something that you don't understand, you'll be sad. I offer you a better way.

What kind of Christian experience do you want? One that rises or falls with every circumstance? Or one that—regardless of circumstance—simply trusts Him because of who He is?

*My faith has found a resting place,  
Not in device or creed.  
I trust the everlasting One;  
His word is all I need.  
I have no other argument,  
I urge no other plea;  
It is enough that Jesus died,  
And that He died for me.*

## When Jews kept Christmas



When God wanted to give mankind its Saviour, He did not provide Christ the Lord a Greek ancestry, although Hellas was the seat of the world's wisdom. Nor was the Son of God descended from Rome's patricians, even though theirs was the genius of world government—

*"But he took on him the seed of Abraham . . . For it is evident that our Lord sprang out of Judah"*

Hebrews 2:16; 7:14.

And so Bethlehem, the ancestral home of David, became the background of the first Christmas, and to Mary, the Jewish virgin, a daughter of Judah's royal line, was given to know the joy and the pain of the Divine Unveiling—

*"Thou shalt call his name Jesus, for he shall save his people from their sins"*

Matthew 1:21.

At this Holy Season, let us remember that the Word of God predicts a time when—

## Jews will keep Christmas Again



*"The Deliverer will come to Zion, and shall turn away ungodliness from Jacob"*

Romans 11:26.

*"Ye shall not see me . . . until ye shall say 'Blessed is he that cometh in the name of the Lord'"*

Matthew 23:39.

Help us to keep the lamp of Gospel witness burning brightly now, and until that day.

THE AMERICAN ASSOCIATION  
FOR JEWISH EVANGELISM  
DR. A. B. MACHLIN,  
Executive Director  
Winona Lake, Indiana

# In the Study

By WILBUR M. SMITH



Dr. Smith

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## Some Additional Literature on Christmas

SOME months ago, the McGraw-Hill Book Company of New York issued two attractive volumes for the Christmas season. One is a sermon, with pen and ink drawings of those things which relate to our Christmas celebration, entitled, *Let's Keep Christmas*, by the late, greatly-used Dr. Peter Marshall of Washington, D.C. With a true honoring of Christ as the Son of God, the author calls us back again to the proper observance of our Lord's holy birth.

The other work is larger, also with beautiful drawings, called *Star of Wonder*, by Robert Coles, chairman of the Hayden Planetarium, and Robert Frost. This is a discussion of what the star that led the wise men might have been—a meteor, a comet, a new star, or the conjunction of three planets—with no dogmatic conclusion. It is written in conversational form, and can be readily understood by teen-age young people. One would like to get a number of these books to give to friends, and I only wish I did not have to say that they are quite expensive: the little volume by Marshall is \$1.50, and the larger work, of 50 pages, is listed at \$2.25.

In *Holiday* for December, 1954, is an interesting discussion, "What Was the Star of Bethlehem?" by Arthur C. Clarke, which I would heartily commend for study. The September-October, 1954, issue of *Current Religious Thought* contained "A Christmas Encyclopedia," a helpful arrangement of excerpts from various articles in the Columbia Encyclopedia under such headings as "Adeste Fideles," "Advent," "Angel," "Bethlehem," etc.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

♦ A few years ago, Dodd, Mead and Company published *The Home Book of Christmas*, a volume of over 750 pages compiled by America's most famous woman anthologist and literary columnist, May Lamberton Becker. The book appropriately begins with the biblical account of our Lord's nativity, the story according to Luke and Matthew, and the one verse concerning it from the prophet Isaiah.

The first section of the work is called, "Christmas Eve," and here we find some of the best-known Christmas songs of the ages; as, for instance, Mohr's "Silent Night, Holy Night"; Wesley's "Hark, the Herald Angels Sing"; Isaac Watt's "Joy to the World, the Lord is Come"; and, of course, Philip Brooks' "O Little Town of Bethlehem." Included also, later in the volume, is a four-stanza poem by Alfred Tennyson not often seen now, titled: "The Birth of Christ."

*The time draws near the birth of Christ;  
The moon is hid—the night is still;  
The Christmas bells from hill to hill  
Answer each other in the mist.*

*Four voices of four hamlets round,  
From far and near, on mead and moor,  
Swell out and fail, as if a door  
Were shut between me and the sound.*

*Each voice four changes on the wind,  
That now dilate and now decrease,  
Peace and good-will, good will and peace,  
Peace and good-will to all mankind.*

*Rise, happy morn! Rise, holy morn!  
Draw forth the cheerful day from night;  
O Father! touch the east, and light  
The light that shone when hope was born!*

Here also is O'Henry's famous story, "The Gift of the Magi." The long extract from Harriet Beecher Stowe's *Poganuc People*, called: "Christmas Eve in Old New England," is something I myself had not seen before.

♦ A well-known lawyer in Chicago, Mr. Walter W. Schmauch, published some years ago through the best-known bookseller of the city at that time, Mr. Walter M. Hill, a very scholarly work called: *Christmas Literature Through the Centuries*, which is really a survey of all the important books that have been written in our language on Christmas. It is much more than a bibliography; actually, it is a study of Christmas literature. There is an entire chapter here on Robert Herrick, who, as some may know, wrote more Christmas carols than any other distinguished writer of the English-speaking world.



## Coming in 1956

The editor regrets that his series on "Literature Concerning Jesus Christ" was interrupted after the first article. He will return to the subject in the January issue, and hopes to continue with notes on this theme throughout 1956.

Also, there is an interesting section on the Christmas poems and Christmas references of Sir Walter Scott, a chapter on those contained in the writings of Washington Irving and of Charles Dickens, though this is not as full as it might be.

Only in this volume have I ever found a helpful and sympathetic discussion on John Milton's marvelous, never-since-equalled "Ode on the Morning of Christ's Nativity," the most remarkable poem on the birth of our Lord ever penned, in any language. After having whetted some appetites for this book, I am sorry to say that the edition was limited to five hundred copies, all of which were sold long ago.

## Two Advents: Caesar Augustus and Jesus Christ

ONE of the most frequently used and suggestive names for that season of the year during which we celebrate the birth of Christ, and for designating that epochal event, is "Advent." This English word *advent* is not in our English Bible, nor is it found as such in the original Greek Testament, for it is of Latin derivation; for this reason, it is found in the Vulgate, or Latin version of the New Testament.

The word *advent* derives from the Latin *adventus*, meaning the state of having arrived, an arrival, and thus, the fact of being present by arriving. It comes from a Latin verb meaning "to come to"—the verb *venio* with the prefix *ad*.

One can easily see, then, that in itself the word does not have a religious connotation—but more of that in a moment. Even in our language, *advent* can mean any particular arrival, especially an important one: we speak of the advent of spring, frequently of the advent of a new baby in the home, and so on. Its more profound significance, however, is in relation to the coming of our Lord Jesus Christ into the world, so that the *Oxford English Dictionary* gives as the first definition of this word:

"Applied in Christian literature specially to the Coming of the Saviour; whence, in the ecclesiastical calendar, the name of the period preceding the festival of the Nativity, the earliest sense in Eng. (10th or 11th c) and the only sense in French. In the middle of the 15th century it became in England also the proper title of the Incarnation; whence extended to our Lord's anticipated Second Advent as Judge (as already in Latin, in Tertullian) and to that of the Holy Spirit at Pentecost."

The second definition is similar to this:

"In the ecclesiastical calendar, the season immediately preceding the festival of the Nativity, now including the four preceding Sundays."

The Latin word *adventus* is used in the Vulgate for translating a Greek word which is also commonly used in reference to the Christmas season, *epiphanein*, from which derives our word, Epiphany. The apostle Paul uses the term in relation to the coming of Titus (II Cor. 7:6), and then in reference to the second coming of Christ (I Tim. 6:14; II Tim. 4:1, 8; and Titus 2:13). Strange to say, for this word *epiphanein* (referring to the first appearing of Christ) found in Titus 2:11, the Vulgate did not use the word *advent*. In fact, this Latin word for *coming* is not used in the New Testament of the first coming of Christ, but of the second. Now, however, it is the term commonly used by us in speaking of our Lord's first advent, and sometimes of His second advent, as in the phrase: "waiting for the advent of Christ." Thus, an adventist

is one who believes in the second coming of Christ, not one who simply believes that Christ has come.

My reason for calling attention to this word is due to my recent discovery of some interesting passages in a book published earlier this year in London (a volume that is being widely discussed and enthusiastically reviewed in British papers), *Christ and the Caesars*, by Dr. Ethelbert Stauffer (translated from the German). The author gives extensive consideration to this word "advent" as used in relation to Roman emperors living during the century that Christ came into the world.

First of all, he devotes some space to the conception of advent held in the Roman world during the reign of Caesar Augustus, whose full name was Gaius Julius Caesar Octavianus (63 B.C.—A.D. 14), but who later was given the name Augustus—which, as Stauffer says, "raised him as Zeus incarnate and worshipful ruler, above mere human stature."

It is to this man which Virgil refers (6th Book of *Aeneid*, 1. 791ff):

Hither now turn thy two eyes: behold this people, thine own Romans. Here is Caesar, and all Iulus' seed, destined to pass beneath the sky's mighty vault. This, this is he, whom thou so oft hearest promised to thee, Augustus Caesar, son of a god, who shall again set up the Golden Age in Latium amid the fields where Saturn once reigned, and shall spread his empire past Garamant and Indian, to a land that lies beyond the stars, beyond the paths of the year and the sun, where heaven-bearing Atlas turns on his shoulders the sphere, inset with gleaming stars. Against his coming even now the Caspian realms and Maetian land shudder at Heaven's oracles, and the mouths of sevenfold Nile are in tumult of terror.

(For those who wish to look further into the deification of Augustus in Virgil, may I suggest some pages in T. R. Glover: *Virgil*, 5th ed., London, 1923, Chapter VII, 147-171; and W. Y. Sellars: *The Roman Poets of the Augustinian Age: Virgil*, 3d ed., Oxford, 1897, Chapter X, 325-354.)

To quote Stauffer again, such was "the faith . . . and the confession of all peoples: Augustus is the world's saviour who was to come." The chapter concludes with this paragraph:

"The divine Augustus was still reigning in the fullness of his glory, the broad spaces of the Roman empire were still resounding with the imperial Advent proclamation, the Advent coins were passing from hand to hand, when the Son of Mary was born in a little corner of Palestine. It is hard to think of a moment in world history in which the Advent of Christ could seem more superfluous than precisely then. But the Roman Advent message had promised more than any emperor could fulfil. Fourteen years after the birth of Christ the imperial saviour died. Fourteen years after that his successor Tiberius left his capital and retired to the solitude of Capri, at odds with gods and men. It was in that state of affairs in the world that Christ died on the Cross, that the apostles raised their voices and put to the peoples of the Roman Empire the question which from that time was to agitate all history: Who is it, who should come? The emperor, or Christ?"

Actually, during the reign of Nero, at the time Paul was beheaded, coins were circulated throughout the Roman Empire (about A.D. 67) which carried on the obverse side "the type of the emperor in divine nakedness, adorned only with the laurel wreath of Apollo, and on the reverse the flagship with the imperial standard, and above it the inscription *Adventus Augusti*, 'the Arrival of the August One.' The Roman emperor now makes his entry into Greece by sea, in order that he may be worshiped as Apollo incarnate." Then the significant sentence, "That was a year before the divine emperor's violent death."

And so we find in the great Roman classics by Virgil, in the faith of the people of Rome, and on the coins of the emperors, this idea of *advent*, as though in the birth of these emperors, one after the other, a Saviour had come into the world. How tragic was the experience of the Roman people when, instead of finding salvation from misery, want, cruelty and enslavement through these emperors, they found the miseries of life increasing and hope growing ever dimmer, until an atmosphere of pessimism hung over the Roman

world, as these rulers failed to confirm the belief that a Saviour had come into the world.

✦ But there was an advent at that very time, unobserved by the Roman world, which carried all the hopes of all mankind, and more than was hoped for—the coming of Christ; in fact, that is how St. Luke's nativity story opens:

"And it came to pass in those days, that there went out a decree from Caesar Augustus . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And as Christ's first coming brought life and immortality through the gospel, in which hope we are born again by the resurrection of Christ from the dead, so also in that same Person will our hope be consummated when in His second advent He will come for those who are His—to subdue all enemies under His feet, to establish peace, to judge in righteousness, and to bring many sons forever into glory.

For the Romans, the word *advent* ultimately came to carry with it a sense of bitterness, of disappointment; but since the advent of our Lord, the word has been doubly pregnant with hope—hope proceeding from His first advent in our glorious present salvation, and hope proceeding from the second advent in the consummation of God's glorious redemption.

## Notes on the Literature of Pentecostalism

It is commonly agreed by all who have made a study of the statistics of the Protestant groups of this generation that the churches which have shown the most phenomenal growth, proportionately, during the last twenty years are those of the Pentecostal type, though the entire movement is not yet seventy years old, and in its more vigorous form, less than a half-century old. Source material on the history of this movement is difficult to come upon; much has been lost; much more is scattered in different parts of the country; and very little has been published, until recent times, as a result of genuine historical research.

To begin with, we should remember that there are thirty-eight different groups to be included in the Pentecostal classification, some of them having memberships of under 1,000, four having a membership of over 100,000, one (the Assemblies of God) claiming 370,000 members, and all together totaling something over 1,500,000 members—a very sizable body.

There has just come to my desk (as a gift from the author himself) one of the few historical studies of any of these groups, *Like a Mighty Army Moves the Church of God, 1886-1955*, by Dr. Charles W. Conn; a beautifully-printed work of 300 pages issued by the Church of God Publishing House of Cleveland, Tenn. (\$5.00).

In this work, Dr. Conn carries the history of this modern Pentecostal movement back to 1884, when Mr. Richard G. Spurling, a licensed minister and pastor of the Baptist Church near the community of Coker Creek in Monroe County, Tenn., having become dissatisfied with conditions within the established Protestant churches of his acquaintance and developing an antipathy toward creeds and ritual, was led after two years of study and prayer to organize in Monroe County a small group of eight members who called themselves "The Christian Union." The initial growth of this assembly was exceedingly slow, but after ten years a revival broke out at Shearer schoolhouse, in Cherokee County, N. C.—a revival that was marked by an extensive outburst of speaking in tongues. Note carefully the date—1896.

Even with this revival, a notable growth was not experienced during the first twenty years of the existence of this organization; in fact, by 1910, the total membership was only 1,005. Within the next seven years, however, by 1917, the group had grown to embrace more than 10,000 members. In 1902 the name was changed to the Holiness Church, and in 1907 was changed once again, to that which it has carried for nearly a half-century, the "Church of God."

✦ It is not my purpose here to go into great detail concerning the history of this organization—for, strange to say, this group, claiming special powers from the Holy Spirit, given to extreme emotionalism and to constant revival attempts, placed strong emphasis upon the necessity for organization. And an organization they did have, a subject to which we shall return in a moment.

The Word of God was central with them (though they had some strange interpretations), the premillennial return of our Lord was stressed, among other things, but particular emphasis was given to divine healing and speaking in tongues, as well as to holiness, sanctification, separation, etc. The church refused to allow any member using tobacco to hold an office, and in the earlier days even forbade the use of Coca-Cola, though the latter rule was eventually abolished.

In 1903, a young man, Mr. A. J. Tomlinson, joined this group and was ordained and appointed pastor of the church at Camp Creek, Tenn., a position he continued to hold even after moving to Cleveland, Tenn., fifty miles away, the following year. The youthful minister soon became a dominating power in the Church of God; and as early as 1909, the office of General Overseer of the entire church was instituted, with Tomlinson appointed to that office. Five years later, he arranged to have himself designated as General Overseer for life! And thus began an ever-increasing dictatorship.

During his administration he was able to put through a program of complete reorganization of the church, one peculiar part of which was a plan whereby all funds raised by the churches—now multiplying everywhere—must be sent to the central office at Cleveland, Tenn., and then redistributed to the pastors and missionaries. In other words, a pastor did not receive his salary from his own church, but from "headquarters."

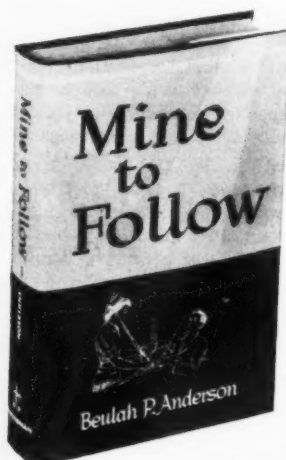
Soon ministers began to complain that they were not receiving any salary at all, or only a mere pittance. A proper accounting of funds could not be secured from the main office. And in 1922, the Assembly of the Church of God accused Tomlinson of misappropriation of funds. He confessed his guilt, asked for forgiveness, and promised that things would be different; but not many weeks passed before the clouds darkened again, when an auditor's report revealed a shortage of over \$14,000, and a misappropriation of \$31,000. "He could not justify his actions," says Dr. Conn in his book, "so impeachment charges against him were filed with the Supreme Judges Court of Justice on June 21, 1923." As a result, Tomlinson was deposed, and Mr. F. J. Lee, a member having the full confidence of the Church of God, was elected General Overseer, a position he held until his death in 1928.

While Dr. Conn nowhere withholds the evidence of these crimes, his work fails to tell us what happened to the Tomlinson family after the dismissal of the father. The sequence is tragic. Upon his repudiation, Tomlinson gathered together those who, apparently, still had confidence in him, and formed the (Tomlinson) Church of God, later known as the Church of God of Prophecy.

By 1936, thirteen years after his separation from the original body, he was able to report 441 churches within the organization, with a total membership of over 18,000. The denomination has its headquarters in the same city as does the initial group, Cleveland, Tenn., and now claims 2795 ministers, 1600 churches, and more than 60,000 members throughout the world, one-half of whom are in the United States.

Before his death (in 1943), Tomlinson designated his son, Homer, as his successor and General Overseer, a selection opposed by thirty-four out of forty-eight overseers! In view of this defeat, the would-be successor placed his brother, Milton A. Tomlinson, a printer, in charge of the church. After a great deal of wrangling, Homer was expelled from the group by his brother, after which he moved to New York and founded yet another division of the church known as the Church of God, World Headquarters.

*You'll Not Forget*



## MINE TO FOLLOW

by Beulah P. Anderson

Martha Page, a young nurse, has to choose between her plans to go to the mission field or care for her smaller sisters and brother after the sudden death of her parents.

It is not an easy decision to make, especially when Paul, also a volunteer for medical missions, wants to take her to Africa as his wife. *Mine to Follow* takes the whole Page family through a series of unexpected occurrences. Martha, serene through every crisis, radiantly faces a life full of promise and opportunity for service.

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♦ Mr. Homer Tomlinson, now known as Bishop and General Overseer of Church of God, World Headquarters, is the editor of a three-volume edition of his father's diary, the reading of which could scarcely bring anything else but shock, if not disgust, to Christians outside of this particular group—and perhaps to some within the group.

While (in the second volume) he gives a good deal of attention to the fact that his father was put out of the original Church of God, and repeatedly denies charges brought against him at that time, no attempt is made to answer these charges, and nothing is said of the action of the Supreme Court of the State of Tennessee in supporting the verdict against the father. This work reveals that there are even more divisions within the Tomlinson family than would at first appear. The sons-in-law have left the first group, and members of the family have been involved in much litigation. But what will startle the reader even more are the boastful and in some cases highly questionable assertions of Bishop Homer Tomlinson.

I shall never forget, a few years ago, when, having set himself up as a candidate for President of the United States and touring the country, he came one day to my office, unannounced. After fencing about, asking if I thought a great world revival was possible, and if I felt there was a chance for a wave of righteousness coming upon our land, he came up with the question, the like of which I had never heard before: Did I think that he, Homer Tomlinson, might be the "king of righteousness" promised in the prophets! There was no need for further conversation. I had no idea that he would ever dare put such a thought into print, but here it is, with some other astonishing things, in the second volume of *The Diary of A. J. Tomlinson*.

First, we learn that the Church of God "gives promise of taking over the governments of the nations of the world for righteousness" (p. 8). Furthermore (it is claimed), that in 1936 when former President Franklin Roosevelt sent a word of greeting to their assembly, it fulfilled the prophecy of Isaiah 60:3, "kings shall come to the brightness of thy rising"—a blasphemous comment! Even more shocking perhaps is the author's remark that, as the result of his world-wide tour in 1952, when he visited "every single nation of the whole sixty-nine countries," and was received with such a welcome in the press, radio and television as to leave him amazed, "at last they have cried out, 'Behold, upon the mountain the feet of him that publisheth peace' (Nah. 1:15; Isa. 52:7)" (pp. 119, 120).

Mr. Homer Tomlinson believes that he has been given by the Lord a key similar to those assigned to Simon Peter and the Apostle Paul: he has the key of Peace on Earth, and it is the mission of

his Church to bring about universal peace.

Among the author's boastings are some obviously false statements. First of all, he declares, "The Church of God is the hope of the world, and most people of the world now either recognize Her or fear Her" (p. 117). But what can one possibly say to this: "In her Jubilee fiftieth Year, 1953, it can be said truly that all the world has heard of The Church of God, of Jesus the Head of the Church, of the World Headquarters at 9305 224th St., Queens Village, New York, and of Bishop Homer A. Tomlinson, General Overseer." Imagine any man saying that all the world has heard of him, when one-third of the globe has not yet heard of Jesus Christ! Now in his latest publication he has given himself the title, King Homer I! (In all fairness, one should add that the great body of Pentecostals repudiate the Homer Tomlinson claims and antics.)

The membership of this division of the Church of God cannot be accurately ascertained. Mr. Tomlinson claims to be the bishop of 1500 churches with 56,000 members, and in his books insists that the Pentecostal Church now numbers 60,000,000 members—a figure that not one church statistician in the world would accept.

In August, 1953, Homer Tomlinson traveled from New York to Cleveland, Tenn., to attempt a reconciliation with his brother, the head of the Church of God Prophecy, but this attempt failed. In November of the same year he returned to Cleveland, determined that something should happen, peaceful or otherwise. So he secured a sledge hammer and, insisting that his brother's group could be accused of idolatry, set about to do physical damage to their property. The sheriff warned him that if he struck one blow against the building, he would be placed under arrest. The blow was struck, some chips flew, and Tomlinson was jailed.

♦ Most Pentecostal movements in this country, whatever their origin, place strong emphasis upon the events that took place in the Azusa Street Mission in Los Angeles in 1905 and 1906, where first scores, then hundreds and thousands, spoke in tongues as they gathered together in meetings that lasted all day and all night, during which time no doubt many were saved. It is not my intention here to discuss the strange phenomena of that Azusa Street revival, but I would like to direct attention to a volume which has just come to my hands, containing the only detailed account of these days that exists, I think, in book form, *How Pentecost Came to Los Angeles*, by Frank Bartleman. The copy I have (which I borrowed) is a paper-bound volume of 160 pages.

Whatever one might think of the Azusa Street Revival, he cannot help but be

Moody Monthly



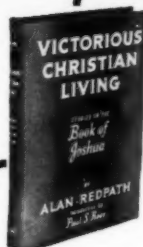
impressed with Mr. Bartleman's autobiographical pages in this book. He, with a few others, were fully convinced, a year or more before the outburst, that a great revival would come to Southern California, and they wrestled with God day after day, week after week, in petition for just that. No doubt the sanest and most spiritually-minded of all this group was Mr. Bartleman, who won the confidence of Dr. A. B. Simpson and the Christian and Missionary Alliance, often going east to speak at their conferences. (Incidentally, if any reader of these columns happens to have a copy of this book that he would like to sell, I should be very glad to purchase it.)

Mr. Bartleman also wrote many articles for various periodicals at that time, from which he makes frequent extended quotations: these were *The Christian Harvester*, *Confidence*, *God's Revivalist* and *Bible Advocate* and *The Way of Faith*. As an indication of the scarcity of this important source material, I would point out the fact that there are no complete sets of any of these periodicals in any of the principal libraries of our country which have listed their periodical holdings in the *Union List of Serials*, nor in the two leading Pentecostal educational institutions of Southern California.

The most comprehensive study of the entire Pentecostal movement that has been made is the one by the Rev. Everett Leroy Moore, a thesis presented to the faculty of the Division of Graduate Studies in Religion in Pasadena College (Nazarene), in partial fulfillment of requirements for the degree, Master of Arts. It is entitled, *Handbook of Pentecostal Denominations in the United States*. The work is based on extensive research and correspondence with the headquarters of all relevant groups, is well arranged, contains an excellent bibliography and pertinent statistical tables. Some religious publisher in this country would do well to communicate with Mr. Moore as to the possibility of a revision of this thesis for publication. (He may be addressed at Evangel College, Springfield 1, Mo.).

An even longer thesis, fully documented, though devoted to only one of the larger Pentecostal groups, is *A History of the Assemblies of God*, by Dr. Irving John Harrison (presented in partial fulfillment of requirements for the degree of Doctor of Theology at Berkeley Baptist Divinity School in 1954). Dr. Harrison is now President of the Southern California Bible College at Costa Mesa, Calif. In this thesis, fully supported by documentary references, he acknowledges that "the outpouring in Los Angeles [that is, at the Azusa Street Mission] holds the chief place of interest in the history of the modern Pentecostal movement."

Some time after the Azusa revival, there came to the city of Los Angeles



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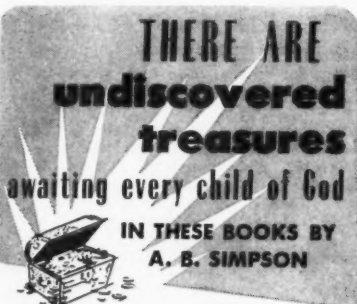
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one who soon became the most discussed individual in the entire movement, Amy Semple MacPherson. Three of her own books are important for the study of Pentecostalism: *In the Service of the King*, 1927; *This is That*, 1931—a large work of nearly 800 pages; and *The Story of My Life*, 1951. One should also consult the biography of Mrs. MacPherson by M. Mavity, *Sister Amy*, 1931. Additional basic books, rather hard to come upon now, concerning outstanding personalities in the earlier days of this movement are Stanley H. Frodsham: *With Signs Following: the Story of the Latter Day Pentecostal Revival*, Springfield, Mo., 1926; revised edition, 1946; Mrs. C. H. Parham: *The Life of Charles H. Parham*, Joplin, Mo.; George N. Eldridge: *Personal Reminiscences*, Los Angeles, 1939; and Agnes N. O. Laberge: *What God Hath Wrought*.

✦ THE sincerity and earnestness of these Pentecostal groups is not denied, but there are indeed some peculiar phenomena involved which raise many questions. For instance, while divine healing is continually stressed, there is much illness among their numbers. The awful agony and pain experienced by Mr. A. J. Tomlinson's own wife, at a time when she refused medical care, is revealed by the son in the first volume of the life of his father. This is wholly passed over by Dr. Conn in his book.

Moreover, while they claim special unction, anointing, or baptism—whatever one wishes to call it—of the Holy Spirit, I have often wondered why these groups never seem to have any new light upon the Word of God. If they are especially endowed and indwelt by the Holy Spirit, is it not strange that they do not produce any volumes that truly assist in the sound interpretation of the inexhaustible oracles of God?

Then, surely, the physical phenomena that are said to take place in many of their meetings have no justification or parallel in the Word of God. A few of these are referred to by Dr. Conn, but the more fantastic ones in relation to the life of the senior Tomlinson are not recorded in this volume. In his diary, under date of March 2, 1910, for example, Mr. Tomlinson wrote of a prayer meeting at the home of a certain brother: "While there, I was seized with a tremendous pain. The power fell on the saints to pray for my deliverance, and while in agonizing prayer streaks of fire were seen to descend and break over the earnest praying saints like sparks or stars. Victory came and the pain ceased."

His entry of October 25, the same year, concerns a meeting in the tabernacle:

I fell upon my face and remained that way for some time while some were testifying. I arose and sat on my seat and still others were testifying, when a zigzag light, as I was told, came in just above my head. Another

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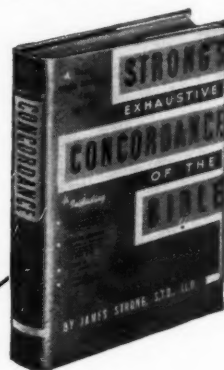
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light like as of fire was seen in another part of the tabernacle just above the heads of the people. Still another was seen in like manner. These lights, which seemed to be in streaks, or sheets 6 or 8 inches in width, played about until many people saw them plainly.

The power fell upon the people, some talking in tongues, dancing, falling, shouting, wringing their hands, jumping, and jerking, when finally, as if by magic, all were standing, packed around me, when a sister took the Bible and began to read the 18th chapter of Revelation in other tongues. I soon caught the inspiration and after she read in tongues I read what she repeated, alternately, until we reached the end of the chapter, when she stopped short, and I don't think she was looking at the verses. Following this were signs and wonders showing how His people were going to be gathered together. Then the Spirit gave songs, joy, and great victory, and revealed to us Isaiah 51:11. The fire was seen again in the tabernacle next morning before the service closed, for it continued all night. Fire was also seen at two cottages at other times.

Many Christian people cannot help but feel that such manifestations are in direct contradiction to the orderliness of the assemblies described in the New Testament (Cf. I Cor. 14:23 R.V.). Finally, is it not significant that in this passage on spiritual gifts, where the subject of tongues is given detailed treatment, Paul is emphasizing the unity of the body of Christ, and exhorting the believers "that there should be no schism in the body, but that the members should have the same care one for another" (I Cor. 12:25)?

♦ In looking back over all this literature concerning a church which claims to have a special anointing of the Holy Spirit, and a special ministry regarding the Holy Spirit, one must recall that pre-eminently important passage in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." It would seem that many divisions of this Church of God, and too many of its leaders, have manifested characteristics undeniably opposite to what St. Paul here designates as the fruit of the indwelling Holy Spirit.

This whole question of speaking in tongues urgently needs at this time unbiased, scholarly, historical and exegetical reinvestigation, by capable, trained men, and by our larger Protestant groups corporately.

Though no suggestion has been made by the editors, I would like to state here that the paragraphs in this discussion of Pentecostal literature are wholly *my own* reactions to the phenomena noted, and are in no way to be construed as expressing the opinion of the Moody Bible Institute, or of the editors of *MOODY MONTHLY*.

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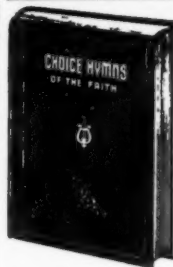
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## An Interesting Letter

SOME will recall the brief discussion in the June issue of this department of the mysterious phrase, "At Parbar westward, four at the causeway," etc. (1 Chron. 6:18). A recent letter from one living in a rural area in Kentucky tells of the appearance of this very passage in the family Bible reading one day in August of this year.

This mother writes that, as was her custom, she prayed before reading the Scriptures, that the Lord might give them some understanding of the passages about to be read. "I remember as I read," she says, "that I puzzled over those words and their possible meaning. Little did I think that God would so graciously answer my prayer so quickly. It was through the leading of my thirteen-year-old son that I picked up MOODY MONTHLY (a sample copy, as I am not blessed in being a subscriber, for that takes money), and coming to your article, my attention was first drawn to "At Parbar Westward..." It is wonderful to see God work in everyday life."

## Magazine Articles of Major Importance

ARTICLES and books on the Dead Sea Scrolls continue to appear in a steady stream. One of the most interesting series of articles is that by Dr. Frank M. Cross, which began in an early August issue of *The Christian Century* and continued throughout that month, bearing principally upon the relation of these scrolls to the New Testament. The *Calvin Forum* for August-September 1955 carries a brief but helpful discussion of "The Battle of the Scrolls," by Simon J. DeVries. There is a very scholarly article, "The Qumran Scrolls and the Johannine Gospel and Epistles," by Raymond E. Brown in *The Catholic Biblical Quarterly* for July, 1955, pp. 403-419, a study made under the supervision of Dr. William Albright, and carrying (as one would expect) an extensive apparatus of footnotes.

In a volume soon to appear containing articles written in honor of Professor C. H. Dodd, Dr. Albright contributes a chapter on "Recent Discoveries in Palestine and the Gospel of John." Along this same line, there has been running in *The Expository Times* since May, 1955, a series on the general subject "Some Archaeological Sites of the Old Testament." The latest article, in the September issue, concerns Jericho and is by the famous woman archaeologist, Miss K. Kenyon.

*The Christian* (London) August 5, 1955,

"Is the Possibility of Revival Receding?" by John H. J. Barker.

*Southern Presbyterian Journal*, September 7, 1955, "The Reformed Faith and the Westminster Confession," by Dr. Gordon H. Clark.

*The Atlantic Monthly*, September, 1955, "The Control of Energy," by George R. Harrison.

*The Reformation Review*, July 1955, "The Ecumenical Movement and the Present Situation in Christendom," by Ivan S.

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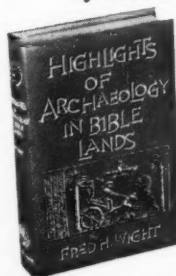
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*United States News and World Report*, September 2, 1955, "What TV is Doing to America."

*The Journal of Biblical Literature*, June, 1955, "The Conception of Newness in the New Testament," by R. A. Harrisville, pp. 69-79.

*Journal of Biblical Literature*, September, 1955. This entire issue, apart from book reviews, is devoted to five scholarly articles on problems raised by the Dead Sea Scrolls. While it is technical and not easy reading, the issue is indispensable for those who are making a serious study of this subject.

*Interpretation*, July, 1955. Almost the entire issue is devoted to the books of Jeremiah and Lamentations in five articles embracing eighty pages.

*The King's Business*, October, 1955, "Unity," by Dr. Louis Talbot.

*The Scientific American*, July, 1955, "A Forgotten Nation in Turkey," by Seton Lloyd. A remarkable article, fully illustrated, on Arzawa, a nation contemporary with the Hittites, about which we are only beginning to gather a few facts.

*Eternity*. An excellent series, to which reference should have been made long ago, has been running almost continuously since October, 1953, under the title "Invisible War," by Dr. Donald Grey Barnhouse. Dr. Barnhouse has been thinking on these themes for years, and we may well hope that these articles will eventually appear in book form.

*Christian Century*, September 28, 1955, "The Church in Suburban Captivity," by Gibson Winter. A thought-provoking discussion.

*Christian Century*, October 12, 1955, "Today's German Church," by James E. Wagner. A very sobering article. Some clergy in the church of Germany, even some married men, are on stated salaries totaling not more than \$12.50 a month!

*United Evangelical Action*, Mid-July, 1955, "What is This Fundamentalism?" by Dr. Carl F. H. Henry.

\* \* \*

I have had a note from a reader of these columns stating that in ordering the *Illustrated New Testament*, she was disappointed to discover that part of the text used was from the Revised Standard Version. Frankly, I had not looked closely at the text of the new volume. When the earlier sections were printed, I believe the King James text was used, and it never occurred to me to examine that part of the work again. Personally, I am sorry that the publishers have felt compelled to use the new version, but still, the pictures are far beyond anything that can be found elsewhere today.

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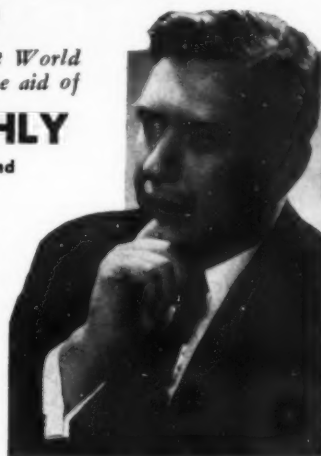
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## MISSIONS

Harold R. Cook, Editor

trenched. Yet they planted the seed of the gospel, cultivated it and looked for the Lord to give the harvest.

In some parts of the field a harvest has been given. But progress has been slow. Some places have not yet been sown. Recent reports indicate that 500,000 of India's 700,000 villages are still without a gospel witness. A major reason is that the Indian church itself has not risen to the challenge. But how could Indian Christians do so, when their own knowledge of the Scriptures is so limited, and they have had so few printed helps in understanding the Word?

In 1953, the Evangelical Literature Fellowship of India made a survey of India's evangelical literature. This survey revealed a woeful shortage of books to establish young and immature Christians in the faith. It also revealed that there was virtually nothing available in the form of Bible study books to serve national pastors and evangelists. Dr. Maurice Blanchard, director of the All-India Book Club and professor in the Ramapatnam Seminary, has recently come home from his field in South India. He says, "We have collected in our seminary library a copy of every book on Christianity that has been produced in India. All these books together

fill only a fifteen-foot shelf! Very few would be classified as Bible study books." Is it any wonder that the church in India has failed to grow in knowledge and fervor?

So the new Hindi concordance is hailed as a boon to the church of India. Missionaries and Indian Christians alike rejoice in this new help, for it has long been an outstanding need. Bible study will be greatly simplified, and both laymen and pastors now have a new incentive for digging deep into the Word of God.

The new volume is a big one—1128 pages—containing more than 85,000 references. About the size of a Young's or Strong's concordance, commonly used in English-speaking countries, it is the result of prodigious work that cost sweat, tears and much personal sacrifice.

♦ THE story of this new aid for Hindi-speaking Christians begins with the de-

cision of a young man in Indianapolis. Albert Rassman had been born into a home of affluence with the prospect of a life of comfort, and even of luxury. His father had assured him of a place in his prosperous real estate business. But Albert had heard the call of God and of India's millions. The love of Christ was more compelling than the assurance of an easy future. Keeping eternity's values in view, he decided, was far better! "He had respect unto the recompense of the reward" (Heb. 12:26).

So, at the age of twenty-six, young Rassman cast in his lot with the outcasts of India. "I want to go where no other missionary is willing to go," he determined. "Any sacrifice is as nothing compared with Christ's sacrifice." And during his early years in northern India he pierced the deepest jungle with indomitable will, often with only a native helper or two accompanying him.

"Rev. Albert E. Rassman was the author of the first Hindi concordance. When the first edition of this concordance was exhausted, I understand that the faculty and student body of the Allahabad Bible school of the Oriental Missionary Society requested him to enlarge it, as it had only 17,000 references. Having such a Christ-like heart for India, he could do nothing but comply with their request.

"The North India Tract and Book Society suggested that he should at least enlarge it to 50,000 references. But he did not have the time nor did he have the help. He came and asked if I would undertake the job, seeing I had the national preachers, Bible women and other Christians to help me. Twelve to fifteen people worked on the concordance. When the work was finished we had 75,000 references instead of 50,000.

"The next problem was financing. Making it a big book like this would bring it to about 15 rupees (nearly \$5) per copy. Many of Mr. Rassman's friends in the United States, however, and others in India who are interested in the work, have subsidized the project, so that instead of selling at 15 rupees it will be sold for 5 rupees. For this we praise the Lord Jesus and the many friends who have been the hands of the Lord."

Jehart Hanson, Raj Nandgaon, M.P., India



Loving friends had told him repeatedly before he left the United States, "You are too delicate, Albert. You'll never be able to stand the rigors of that climate." And in those early years of pioneering he often was tempted to give up. The plush comforts of home were vastly different from a tent in the midst of a hostile jungle. And when he was tossing with fever in his hammock, there was little encouragement in the mocking cries of jungle birds and animals.

Moreover, the language barrier seemed unscalable. Satan's emissaries often let him know that he was on their territory. But in his book, *With Jesus in India's Jungles*, Rassman tells of the inner compulsion that kept him going. "Of course, constant application brought on fevers once in awhile and made us feel a little worn in body, but our hearts burned like fire within us. We were anxious to get out among the perishing pagans. We must tell them the story of the cross. That heaven-born desire never left us."

After two years of this rugged life, Destina Merryman came into his life. She was of the same rugged spirit. Together the burdens would be only half as heavy. Could not two live as cheaply as one, even in India's jungle? Married life, however, did not eliminate for this young couple all their problems, but they found the secret of overcoming them. "Our usual rising hour was 4:00 A.M. Often earlier than that we were getting hold of the horns of the altar in secret prayer. We felt that before telling the heathen about God, we must tell Him about the heathen. Therefore, we kept the morning watch."

♦ The years rolled by. Return visits to villages left the Rassmans with mingled feelings. Some who had found new life in Christ Jesus had gone on to a better life. Others had reverted to their old pagan pursuits. Many had failed to grow in their Christian experience. Even though they might be able to read, they had no Bible study helps. It was this repeated experience that ultimately convinced Rassman that he must compile a concordance for these babes in Christ.

The burden for itinerant preaching never left him. Even with the heavy responsibility for the new concordance upon him, he felt he must continue to preach. Often, after long hard days of preaching and trekking, he would labor long into the night with only the help of a flickering native candle.

"It was a day of trials and troubles galore," writes Rassman. "Our patience was stretched almost to the breaking point by the everlastingly lazy natives. The still slower buffaloes helped to make matters worse. I managed to travel eight miles that day through soft mud and water. I pushed through swamps and jungles. I was side-tracked several times. At night a foul-smelling fellow brought me a candle. It was a mud vessel in which was a bit of dirty oil and a piece of string. The oil burnt up in two hours time, emitting nothing but an odorous smoke."

At long last, however, the concordance manuscript was completed. He turned it over to a publishing house, and after about two years, a small edition was

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printed. But in less than two years the edition was exhausted.

About that time a new version of the Hindi Bible was brought out. The publishers asked Brother Rassman to produce a new concordance on the basis of the new version. After several years, with the help of Indian scholars, he completed the new manuscript and turned it over to the publishers. Years passed and he heard nothing from it. Upon inquiry, he received the disheartening word that the manuscript had been lost. "Disappointment and bewilderment at first seized my soul. There seemed to be no excuse for such wanton carelessness."

His regret, however, would not produce a concordance for his beloved Hindi Christians. Considerable correspondence followed, and several trips to the publisher. He was given several pundits to assist in the gigantic task of compiling another concordance. The weeks lengthened into months. The months became years. While he felt the need of edifying the saints, there was always that consuming passion to reach those other lost sheep. Pauline fortitude—holy objective—awareness of need—these were prime factors in doing the job, and at last the manuscript was completed. He turned it over to the publishers in 1947.

"Although February was not yet over, the sun was getting too hot for us to live in tents. We hated to go back to our headquarters but we had to. Two months out of the year are about all a white person can comfortably spend in a canvas house. During those two months we had preached Christ to 4,281 precious heathen, scattered over many miles of jungles in regions beyond the reach of most missionaries. We visited seventy-one different villages giving out the Gospel. Some of them we were in more than once. Accompanied by the Bible woman, we had made fifty-nine house to house calls. We reached multitudes in the open bazaars. Perhaps even better than all, we left 352 gospel booklets and Christian song books in the hands of those who could read."

Even life at headquarters did not necessarily mean peace and quiet. The rainy season especially brought its problems. "Forty-five inches of rain falls in three months. Every pond, river, creek or hole is filled to overflowing," he wrote. "The water soaks down into the cracked earth. Our foundation, though ten feet deep, moves a little and permits the high walls of our rooms to split open. Every mud-hole becomes a breeding place for mosquitoes, which means deadly malarial fevers. Frogs, scorpions, snakes and various kinds of lizards come up out of the ground and crawl into our house. They are on the walls and moving about us on the earthen floors. They may get into our bed between the covers."

✦ Such a life inevitably takes its toll. After thirty-nine years in India, the Rassmans had to come home in 1950. He was critically ill. It seemed improbable that he could ever return to his beloved India. His heart ached. He spent many a sleepless night in prayer. His Hindi concordance was still unpublished. Why was God bringing his life to such an unhappy ending? In 1952 his condition was diagnosed as cancer. He grew steadily

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worse. His pain was almost unbearable. Only the closest relatives were allowed to visit him.

November 19, 1954, was a glad day for the fast-failing Brother Rassman. On that day he received word that his Hindi concordance was being published. The Evangelical Literature Fellowship of India had received financial help from Evangelical Literature Overseas. The project was progressing as rapidly as possible. It was scheduled to be off the press in July, 1955; the Lord took him to his reward on December 31, 1954.

"You have little idea," said Mrs. Rassman, who had been at his side almost constantly for many weeks, "what a change that word made. He had been restless, irritable, because of his intense pain. When he knew that his Hindi Christians were at last going to have a concordance, he was quite at peace. He could hardly speak, those last weeks, but there was a peace upon his countenance that spoke louder than words. He was now ready to go home."

Only eternity will reveal the fruit of that life.

*Note: Evangelical Literature Overseas, which helped make the Hindi concordance a reality, has also assisted in the production of a concordance in Portuguese for Brazil. This world-wide literature service mission has recently adopted another concordance project for India. This will be published in the Telugu language of South India. Other scores of millions will soon have fresh encouragement and help for Bible study.*

Mr. Street, now Executive Secretary for Evangelical Literature Overseas, was for twenty-two years associated with the Sudan Interior Mission, having served in Ethiopia before becoming a home secretary.

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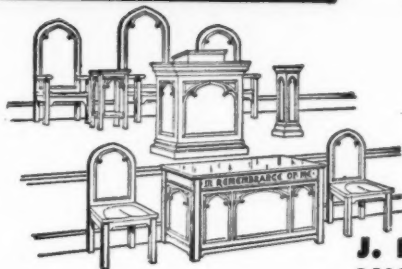
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## When the Iron Gates Yield

[Continued from page 22]

Much of this was the product of *ch'i fa*. This is merely the process of provoking another by apposite suggestions to think things which on his own he would have found difficult or perhaps impossible to recall. Each paragraph [of my statement] had to be read to the prisoners and then criticized, analyzed and often scrapped, then re-written until finally passed by the whole cell. Each statement had to be made from the people's standpoint until, instead of being a missionary who in certain points may have slipped up or have been compromised politically, I became an international spy, carrying on espionage under the cloak of religion. We had some terrible scenes. Black became white; white became black, and moral and spiritual values a blur of words.

★ The first statement was eventually passed and I was told that it showed some progress, but not enough. New pressures began. A fortnight's struggle meetings were convened by my interrogators. In the cell I had to review my attitude and go over all sorts of obscure points in my case while the other prisoners goaded and provoked me. When I simply sat and said nothing, which I found a good weapon sometimes, the *tung hsiohs* became almost like raving lunatics, and one even spat at my face. Some days it went on morning, afternoon and evening.

My chief interrogator came and sat in the cell towards the end of the fortnight. His words were terrible. "Some criminals," he said, "wait until they get to the firing squad and then squeal. Bull is a man like that. The meetings can stop now. Just leave him."

Mr. Fan also interviewed me. He said very seriously and quietly: "In Peking we have definitely executed foreigners who plotted against the life of Mao Tse Tung. We do execute foreigners when necessary. You simply must realize this!"

I came to the conclusion, with the stoppage of the meetings and the statement of my interrogator, that, after I had now been nearly eighteen months in the hands of the Communists, they had almost certainly decided to sentence me to death. It seemed as if a great burden had fallen from my shoulders. I had come, by reason of the hell on earth which the "learning" and various meetings had meant to me, to that most abnormal state of mind in which to die would be a glorious escape.

But now the devil launched another attack. One day I gave thanks for food as was my custom. I was mercilessly attacked. "It is not God who gives you that. It is the toil of the hard-working Chinese people." It was reported and the official informed me very forcibly that

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in this prison no expression whatsoever of religious faith in one's daily life was allowed.

"You are not to pray," the warden ordered on another occasion when they found out that I still prayed. "There is no religious freedom for you here; that is reserved for the people. Do you understand?"

"I understand," I replied impassively, without expressing my promise that I would stop.

The patience God gave me to go on day by day in quietness before my accusers and tormentors is a marvel to me now. It was His work and His alone. Although I was so weak and faltering, yet prayer was winning. Satan was being held at bay. How could I see then the full accomplishment of the truth which came to me in a simple verse one day as I sat in my cell—a truth which made my eyes suddenly fill with tears?

*He can break every fetter,  
He can break every fetter,  
He can break every fetter,  
He can set you free!*

## The Randall's Christmas Morning

[Continued from page 23]

CHRISTMAS morning was bright and clear. The lazy December sun crept silently into the upper floor bedrooms where the Randall household slept. Suddenly there was a stir, and the scamper of little feet. Dressed in pajamas and slippers, seven-year-old Eddie, still fumbling with the cord of his robe, streaked down the stairs, his small sister close behind him. Beth Ann followed sleepily with reluctant steps.

"Quick, quick, Beth Ann!" exclaimed Eddie as Linda clapped her hands and jumped up and down. "Hurry and get our stockings down so we can start our Christmas stocking hunt!"

In the room at the head of the stairs, Ann roused at the commotion and stretched luxuriously. Len was still asleep. There was really no need for her to get up so early on this holiday morning. She'd rest just a few minutes longer. Curiously she listened to follow the children's activities downstairs.

"Read it, Eddie!" Ann smiled as she heard Linda's smothered giggle.

"Both children have already investigated their stockings," Ann thought. "They've discovered the folded slips of paper Beth Ann put in them last night." Far from sounding disappointed, Linda's voice was full of happiness. Ann could fairly see her eyes sparkling like twinkling Christmas tree lights, as they so often did when she was excited.

Eddie was excited too.

"No! I can't," he lamented, "you read it to us, Beth Ann."

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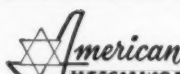
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In sing-song fashion, Beth Ann read:  
*Ho! Ho! Ho! You can go—  
Off to the cupboard, one two three,  
Two bags of candy  
You will see!*

With a whoop, Eddie and Linda dashed toward the kitchen. Cupboard doors clicked open—and banged shut. And in a rush the children were back.

"Here, Beth Ann," piped Linda, "this note was with my candy. Read it!"

Beth Ann read:

*Up high, down low,*

*Where books are found—*

*You'll see some of Noah's friends,*

*If you look around!*

There was silence below. Ann could just imagine the puzzled looks on the faces of her two youngest. Eddie was probably scanning the ceiling, and it would be just like Linda to plop down on her knees and look under the big chair.

"Where books are found!" came Linda's questioning voice.

Ann slipped out of bed. She caught up a robe and quietly crept down the stairs to watch from the landing.

"Where books are—" began Eddie with a puzzled frown. Then with a flying leap toward the bookcase, he shouted, "I've found them! They're here!" Triumphant he pulled from under the bookcase two plastic animals, each carrying a bunch of brightly colored candy suckers.

"Here's the next note," he panted, almost out of breath.

Beth Ann accepted it from him and with a happy smile read:

*Squirrels like them—*

*You do too.*

*Hid in a corner—*

*Like squirreles do.*

Amid scrambling and squealing, each child produced a bag of peanuts from the corner behind an armchair—and another note for Beth Ann to read.

*The best of all*

*Until last is kept,*

*Look under the thing*

*Upon which you slept.*

Wonderingly the two children looked at each other and mouthed the words of the jingle.

"Our pillows!" shouted Eddie and ran for the stairs, with Linda at his heels. In their haste neither child so much as noticed Ann as they pounded up the steps.

Left alone, Beth Ann wandered over to the mantel and lovingly touched a shepherd . . . replaced a sheep. An ache of happiness tightened Ann's throat as she watched her young daughter. How much she had grown this year—in spiritual stature as well as physical, and in sisterly tolerance and concern for these younger ones so often put in her care.

♦ TROOPING back down to the living room, Eddie and Linda tore off the wrappings from their packages. Eddie glanced approvingly at the Bible picture

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jigsaw puzzle and flopped right on his knees to try out the self-propelling car his package also contained. Linda, hugging close a new storybook doll, dumped out the pieces of her puzzle and studiously set about putting it together.

"Well, well, what's going on?" asked Len, coming down the stairs. "Can't a poor father sleep on a holiday morning?"

"Not on Christmas morning, Daddy!" exclaimed the children in chorus.

At the foot of the stairs Ann slipped her arm through his.

"So you've enjoyed your Christmas stocking hunt, have you?" she asked.

"Oh yes, Mother," answered Beth Ann enthusiastically.

"It was lots of fun, Mommy," Eddie gave his head an emphatic nod. "Thank you for fixing it for us."

Linda twined her arms around her mother and laid her head against her. "Thank you, Mommy," she echoed.

"Here," said Len, seating himself on the davenport. "Let's see what you found."

The three children gathered around their father as he inspected the gifts. Ann moved to the mantel and peeked into the stocking still hanging there.

"You didn't look in your stocking, Beth Ann?" she asked.

"Mine?" exclaimed Beth Ann, surprised. Taking down her stocking, she looked questioningly into it. "Why Mother! We—didn't... Mother! Did you?"

Pulling out a slip of paper, Beth Ann read aloud the penciled lines.

*My dear, darling daughter,  
Don't think you can loaf-a!  
Just look under the pillow  
Over there on the sofa!*

Laughingly Beth Ann picked up the nearest sofa pillow and threw it down. Then another and another. She found the package beneath the last one and with fingers trembling with excitement pulled away the paper to reveal a Christian book, the latest of the series she loved.

✦ ARRIVING just then to spend the day, the children's grandparents looked wonderingly about them at the merriment.

"The children are so excited this morning," explained Ann. "They have just finished their stocking hunt."

"Stocking hunt?" questioned Grandmother. "What in the world is that? Didn't you hang up your stockings last night, children?"

"Oh yes, we hung them up," answered Beth Ann. "But Mother and I had a new plan for this year. Instead of putting gifts in the stockings, we hid all the gifts and put a note in each stocking to start off the hunt—you know, like a treasure hunt."

Beth Ann's words tumbled out eagerly.

"Mommy and I made up the rhymes and hid the gifts last night after Eddie and Linda went to bed," she continued.

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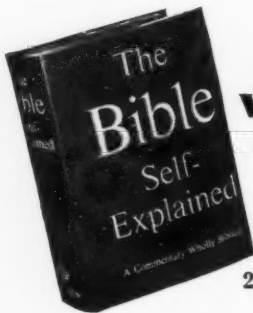
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‡ So most of our  
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thy for you in his prayers, that ye may stand "perfect and fully assured in all the will of God. <sup>13</sup> For I bear him witness that he hath much † labour for you, and those at Laodicea, and those at Hierapolis, and those at

in prayers, that ye may stand perfect and complete in all the will of God. <sup>13</sup> For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis

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much before to be done. <sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy <sup>i</sup> servants, <sup>c</sup> that with all boldness they may speak thy word, <sup>30</sup> by stretching forth thine hand to heal, <sup>d</sup> and that signs and wonders may be done <sup>e</sup> by the name of <sup>f</sup> thy holy & child Jesus.

<sup>31</sup> And when they had prayed, <sup>g</sup> the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, <sup>h</sup> and they spake the word of

<sup>d</sup> This is not "Kyrie," the usual word for Lord, as in verses 26, 29, but "Despota," signifying Master.

<sup>e</sup> read, our father David thy servant.

<sup>f</sup> read, said by the Holy Spirit.

<sup>g</sup> render, Servant.

<sup>h</sup> read, gathered together in this city.

<sup>i</sup> This is the word "doulois," signifying bondservants, not as in verses 27, 30.

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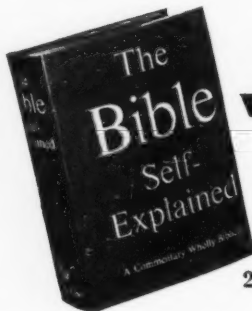
now oughtest to conduct thyself in the house of God (see Heb. iii. 2, 5, 6, and notes: 1 Cor. iii. 16: 2 Cor. vi. 16: Eph. ii. 22: 1 Pet. ii. 5; iv. 17:—that congregation among whom God dwells, by His Spirit);—for such (the house of God) is the congregation (the word used commonly for church: but here, as Theodore

men against its genuineness than any which its opponents have yet adduced. (2) By Gregory of Nyssa among the ancients, and by some moderns, among whom are Chillingworth and Conybeare, it is taken as referring to TIMOTHY:—"that thou mayest know how to conduct thyself in the house of God, which is, &c. . . as a pillar and

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#### AUTHORIZED VERSION REVISED.

is the Saviour of all men, especially  
of believers. <sup>11</sup> \*These things com-  
mand and teach. <sup>12</sup> \* Let no one  
despise thy youth; but <sup>2</sup> become an

x ch. vi. 2.  
y 1 Cor. xvi. 11.  
Tit. ii. 12.  
z Tit. ii. 7.  
1 Pet. v. 3.

#### AUTHORIZED VERSION.

men, specially of those that  
believe. <sup>11</sup> These things  
command and teach. <sup>12</sup> Let  
no man despise thy youth;  
but be thou an example of  
the believers, in speech in

u Matt. v. 48.  
1 Cor. ii. 6.  
& xiv. 20.  
Phil. iii. 15.  
Heb. v. 14.  
† So all our  
oldest MSS.  
† So most of our  
oldest MSS.

buy for you in his prayers, that  
ye may stand perfect and fully  
assured in all the will of God.  
<sup>13</sup> For I bear him witness that he  
hath much labour for you, and  
those at Laodicea, and those at

in prayers, that ye may  
stand perfect and com-  
plete in all the will of  
God. <sup>13</sup> For I bear him  
record, that he hath a  
great zeal for you, and  
them that are in Laodicea,  
and them in Hierapolis.

innumerable before to be done. <sup>29</sup> And now, Lord, behold their  
threatenings: and grant unto thy servants, that with all  
boldness they may speak thy word, <sup>30</sup> by stretching  
forth thine hand to heal, and that signs and wonders  
may be done by the name of thy holy child Jesus.

<sup>31</sup> And when they had prayed, the place was shaken  
where they were assembled together; and they were all  
filled with the Holy Ghost, and they spake the word of

<sup>d</sup> This is not "Kyrie," the usual word for Lord, as in verses 26, 29, but  
"Despota," signifying Master.

<sup>e</sup> read, our father David thy servant.

<sup>f</sup> read, said by the Holy Spirit.

<sup>g</sup> render, Servant.

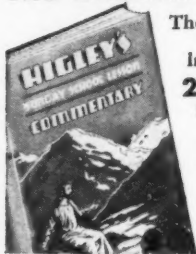
<sup>h</sup> read, gathered together in this city.

<sup>i</sup> This is the word "doulois," signifying bondservants, not as in verses  
27, 30.

now oughtest to conduct thyself in  
the house of God (see Heb. iii. 2, 5, 6, and  
notes: 1 Cor. iii. 16: 2 Cor. vi. 16:  
Eph. ii. 22: 1 Pet. ii. 5; iv. 17:—that  
congregation among whom God dwells, by  
His Spirit);—for such (the house of God)  
is the congregation (the word used com-  
monly for church: but here, as Theodore

men against its genuine sense than any  
which its opponents have yet adduced. (2)  
By Gregory of Nyssa among the ancients,  
and by some moderns, among whom are  
Chillingworth and Conybeare, it is taken  
as referring to TIMOTHY:—"that thou  
mayest know how to conduct thyself in  
the house of God, which is, &c. . . as a  
pillar and support of the truth." Some

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"I think I had as much fun hiding them as they did finding them!"

"Well, I declare!" exclaimed Grandmother.

"How did you think of that?" asked Grandfather.

"It was really a family project," explained Ann. "We read somewhere that more and more the real meaning of Christmas seems to be getting away from us. We talked about it together—how we could best celebrate the birthday of the Lord Jesus."

Grandfather nodded.

"The manger scene was Eddie's idea," she continued. "Beth Ann thought about the stocking hunt and Daddy has planned a special Christmas devotional time for us this morning."

"So the stocking hunt was Beth Ann's idea," Grandmother said, looking at her granddaughter with some surprise.

Beth Ann blushed.

"Yes," she admitted. "I—I used to be all mixed up because of seeing different Santa Clauses, and I was always a little worried about how such a big man could get down our chimney."

Beth Ann smiled over at her mother. "I remember feeling really disappointed one Christmas morning when I found in my stocking a bag of candy and some gifts I had happened to see in the kitchen cupboard the day before!"

She glanced at her brother who was following the conversation with interest.

"I guess Eddie has felt about the same as I have. But I didn't want Linda to be all confused this year. So I thought a stocking hunt would be a good idea. I explained it to Eddie and Linda beforehand—"

Ann broke in, "And I think we have all enjoyed it more than if the younger ones had looked forward to filled stockings this morning."

"It's a lovely plan," marveled Grandmother. "I am going to tell the pastor about it. I think other families might like to know about your Christmas stocking hunt, Beth Ann."

Later, after the family had listened to the reading of the Christmas story each one, even the younger children, sat thoughtfully for a few moments. Finally, Beth Ann spoke.

"I love Christmas," she exclaimed. "I'm so glad we can keep it as Jesus' birthday. I'm so glad I've given Him my heart and that I belong to Him."

Eddie looked up to the manger scene from where he sat on the floor with his car. "I love Jesus' birthday, too," he said earnestly.

Linda snuggled closer in Grandmother's encircling arm as she echoed: "And I love Jesus."

END

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.

—Gospel Truth

Moody Monthly

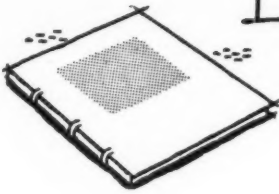


# idea NOTEBOOK

A Department of Moody Monthly

Edited by

**DOROTHY MARTIN**



**This Month** \_\_\_\_\_

Balanced Diet for Your Pupils  
A Christmas Program for Your Choir  
Survey Your Music Prospects  
Sing with Understanding



## Balanced Diet for Your Pupils

By Margaret M. Payne



Miss Taylor stepped to the platform and rapped for order. Another Sunday morning session had begun in the Junior department of the Oak Street Church Sunday School.

The first song was sung by half the pupils. During the prayer some gazed about the room, some whispered, while others toyed with hats, gloves or Bibles. The entire session was punctuated with appeals to the pupils to be quiet.

The opening exercise finally ended and the children jostled noisily to their classes. The superintendent stepped into the secretary's room. "Well, that's over for another week," she said, breathing a sigh of relief.

"You should see them at club meetings on Friday," said Jane Miller, club leader, who was also secretary for the Junior Department. "Sara Lou says they act the same way at the Sunday afternoon meetings. We get speakers, teach them choruses, have object lessons and try to make things interesting, but they don't respond at all."

"Well, I'm sure I don't know what the trouble is," said Miss Taylor. "I wish someone could tell us."

"Let's try Mr. Ferguson," said Jane. Mr. Ferguson, the new pastor, had shown a keen interest in every department in the church. He greeted the three troubled junior workers and asked, "What's the matter with the Junior Department?"

Each leader told her story of disorderly meetings, frustrated plans, irreverent

and indifferent children. "Most of them come from the best homes in the church," said Sara Lou, leader of the Sunday afternoon meetings.

"Tell me what you do at your meetings."

Each worker outlined similar plans with Bible stories, missionary stories, choruses, speakers and memory verses common to the three programs. "Do our juniors appreciate these good things?" demanded Jane. "No, they don't. What's the matter with them?"

The pastor smiled. "I think they show all the symptoms of chronic indigestion."

"Indigestion!"

"Yes, mental and spiritual indigestion. Far too much feeding of one kind of spiritual food, too little or none of other kinds and little or no exercise of the right kind."

The workers looked at him wide-eyed. "You see," he continued, "children, and adults too, need a 'diet' of spiritual food and training as carefully planned and as well balanced as one for their physical care. But how seldom that need is recognized. The average church leader or teacher is not even aware of the factors that make for sound, balanced spiritual growth. Yet it is his serious responsibility to see that a program is provided which will foster the spiritual life and growth of every individual in his group."

"What are these factors which are so important?" asked Miss Taylor.

"Let me draw a small chart to answer your questions. Let's give it a title:

A Balanced 'Diet' for Christian Training

Worship.....	Heart.....	Attitude.....
Instruction.....	Mind.....	Knowledge.....
Expression.....	Will.....	Skill.....

fellowship

service

testimony

participation

Christians need these elements in balanced proportion for normal spiritual growth."

"It looks complicated to me," said Miss Taylor. "When I went to Sunday school, teachers didn't have to bother with charts. They just taught the lessons and the memory verses."

"May I ask if the way in which you were taught was so lively and gripping that the lessons made a lasting impression on your mind and heart?" asked the pastor.

"Well—no," Miss Taylor said frankly. "I wish it had. I've learned more by having to study to teach the juniors than I did in all my years in Sunday school."

"You're talking about the chart already," laughed the pastor. "We learn by doing. That's what we mean on the chart by the term *expression*. Every individual in the church should have something to do according to his ability and Christian maturity."

"What kind of things could juniors do?" asked Jane.

"Many things. They can be trained to act on committees to help plan and carry out worship services for Sunday school, to carry on department business, to plan and carry out department get-togethers and other activities. They can

## Balanced Diet for Your Pupils, Cont'd.

make maps, charts or displays in connection with lessons they are studying. Those who have given their hearts to the Lord Jesus can be taught to witness sincerely and effectively. They can give out tracts and speak for the Lord in daily life."

"I've never trusted any of our juniors to do things like that!" said Jane. "I've spent most of my time trying to keep them from doing things they shouldn't. Perhaps if I'd given them some of the right things to do, I wouldn't have so much trouble over wrong things."

"That's it exactly," said Mr. Ferguson. "But when do you do all these things?" asked Jane. "All of them can't be done during the Sunday hour."

"No, that is why we have weekday meetings—to carry out activities which can't be done on Sunday. That's your job, Jane."

"Well!" exclaimed Jane. "I thought I was supposed to have another Bible-teaching meeting for the children."

"Their conduct has shown you whether that was what they needed," remarked Mr. Ferguson, "and that brings us to another point on our chart. We've been talking about expression—doing things. How do pupils learn what they are to do? By instruction. No part of the program exceeds this part in importance. For that very reason we often make the grave mistake of carrying instruction too far. We instruct to the exclusion of expression and worship, and get a serious lack of balance in our programs and in our Christians. Now let's consider our juniors again."

"I know what you're going to say," interrupted Miss Taylor. "Every time the children came to the church they got the same thing. They were told Bible stories, told missionary stories, told the

moral in an object lesson, told things by speakers. Taught, taught, taught. No wonder they rebelled!"

"I've always felt that I'd be doing something wrong if I didn't tell a Bible story every time I was with the children," said Sara Lou. "But I see now that sometimes I can use Scripture in other ways and have more effective results. The Sunday afternoon meetings can be meetings for expression that are different from the weekday meetings. We can have discussions on Bible questions or problems in Christian living, or learn about great missionaries and Christian leaders whose lives are examples of the truths we learn from Scripture."

"We haven't said anything about the third element on the chart," said Jane.

"No, we haven't, and it's the one that helps make the other two vital. A period of true worship is the best preparation for the Bible lesson on Sunday morning, or it may follow the lesson and climax the Sunday school session. It will also fit into the Sunday afternoon meetings and even the weekday meetings." After a pause the pastor continued. "Now we've charted our balanced 'diet', and we find it provides training for the heart, mind and will of each pupil. It moves his heart, instructs his mind and prompts his will to action."

"With the Lord's help," vowed Jane fervently. "I'll never again have spiritually malnourished children in my care."

Some weeks later, at 9:45 on a Sunday morning, Mr. Ferguson watched as the juniors listened to the quiet music opening their worship service. When the music ended, the pupils rose and together repeated the opening verses of Psalm 95: "O come, let us sing unto the Lord . . . let us come before his presence with

"Balanced Diet for Your Pupils" has been adapted from a pamphlet titled, "Balanced Christian Training," written by Margaret M. Payne, and used by permission of the Council of Christian Education of the Wheaton Bible Church, Wheaton, Ill., under whose direction it was published. At present, Mrs. Payne and her husband are associated with the Institute Emmaus in Lausanne, Switzerland.

thanksgiving . . ." and then bowed their heads in prayer. When they were seated, a boy on the platform rose and announced the number of a hymn of praise. Then came the Scripture portion, one memorized by the entire department and given in unison. Next was the story of a painting hanging on the wall which illustrated the Scripture portion. This was followed by prayer led by two pupils and a teacher. Then came a duet by two junior girls. The offering was taken by two boys who had been appointed for the month. Then came the announcements.

"Hope you'll all be out for Junior Young People's Meeting," said Bob. "We're going to discuss 'How to Win Your Chum for Christ.' You'll sure miss something if you don't come."

"You'll miss something if you don't come to the midweek meeting too," said Beth. "We're going to finish the mud huts and dolls for the African village display. Then there'll be a surprise!"

Following this the pupils marched quietly to their classes. "Miss Taylor, the juniors are transformed!" exclaimed Mr. Ferguson.

"So am I," laughed Miss Taylor. "I've never enjoyed Sunday school so much in all my life. The balanced 'diet' works!"

END

## A Christmas Program for Your Choir by Paul Warren Allen

THE director of music at the College Church of Christ in Wheaton, Ill., suggests the following program for choir and instruments, which will help you emphasize in the music of your church the true meaning of Christmas.

**Preludes** (suggested instruments—violin, violoncello, harp and organ. If harp is not available, piano may be substituted.)

Adoration . . . . . Borowski  
Sleep of the Child Jesus . . . . . Busser

**Processional Hymn:**

O Come, All Ye Faithful . . . . . Wade  
(Last stanza in unison with free accompaniment. See T. T. Noble's *Free Organ Accompaniments*, J. Fischer and Bros.)

**Invocation**

**Choral Response:**

Lightly, Lightly, Bells Are Pealing . . Moravian, arr. Garden

**Christmas Meditation by the Pastor**

**Hymn:** O Little Town of Bethlehem . . . . . Redner  
(During the singing of this congregational hymn, if so desired, two men may each light a taper at candles on either side of the choir, and light candles placed in the windows along each side of the sanctuary and at the entrance of pews down the center aisle. Overhead lights should gradually be

extinguished as candles are lighted, leaving the church entirely candlelighted for the carols which follow.)

**Carols:**

Break Forth, O Beauteous Heavenly Light . . . . . J. S. Bach  
A Joyous Christmas Song . . . . . Gevaert  
Come Hither, Ye Faithful . . . . . McCollin  
O Bethlehem (with stringed accompaniment) arr. Dickinson  
Shepherd's Story . . . . . Dickinson

**Offering**

**Offertory** (instruments): The Shepherds at the Manger . . . Liszt

**Carols:**

Carol of the Bells . . . . . arr. Wilhousky  
Christmas Snows of Sweden . . . . . arr. Gaul  
The Holly and the Ivy . . . . . arr. Broughton  
Sleep, Little Dove . . . . . Manney  
Shepherds on this Hill (with stringed accompaniment) . . . . . arr. Dickinson  
Christmas Day . . . . . Gustav Holst

**Recessional Hymn:**

Hark! The Herald Angels Sing . . . . . Mendelssohn

**Benediction**

**Choral Response:** Silent Night (one stanza) . . . . . Gruber

Moody Monthly



From the music survey a graded choir program was started. Eva Louma photo

## SUBJECT 5. Music

# Survey Your Music Prospects

by A. Clair Hess

Director of music at  
Memorial Presbyterian Church, St. Louis, Mo.

**M**ANY church music directors are finding that a music survey offers an excellent foundation for a sound church music program. A music director's job is more than planning and presenting music at the services of the church. He must also provide an opportunity for God-given talent to be expressed. It is an endless task to seek out this talent. The music survey enables the music director to create a file of choir prospects and possible solo material as well as qualified accompanists. (See sample survey card below.)

Early this fall we conducted a music survey in our church. A 5 x 7-inch mimeographed card was prepared, with places to indicate vocal and instrumental experience and training, with additional questions: "Can you direct music?" and "Would you like to learn?" These were distributed in the Sunday school departments from the junior age through the adult divisions. In addition, cards were made available in the church lobby and office, and an announcement was put in the church bulletin inviting everyone to participate in the survey.

The results were encouraging. The survey provided a good list of prospects for a graded choir program which was immediately inaugurated. For the younger ages we began with an Enrollment Day on a Saturday morning. From the number enrolled, two choirs were formed: the Carol Choir (9 to 11 years of age) and the Crusader Choir (12 to 14 years). The hour from 10:00 to 11:00 A.M. was selected for weekly rehearsal, both choirs meeting simultaneously. This choir program has been so well received that we plan to begin in a few months a Cherub Choir for children from six to eight.

We have found that in establishing and maintaining youth choirs the following essentials should be observed:

1. There must be a regular rehearsal period that does not conflict with other events. Traveling time needs to be considered in setting the hour, and in order to accommodate brothers and sisters of different ages the choirs should meet at the same time.

2. The rehearsal period should be orderly. One hour in length, it is divided into two equal parts—music instruction and practice.

3. There should be a planned performance at least once a month.

4. There must be helpers for the director. These should

December, 1955

include one or more mothers to take charge of attendance, robes and other details.

5. The director should have an assistant. This is necessary when the two choirs meet simultaneously. The assistant may instruct one group while the director practices with the other.

6. Each choir must have an accompanist.

7. The rehearsal room should not be too large. The chairs arranged in a semicircle we have found to be most desirable.

8. Instruction should be systematic. This can be accomplished by the use of workbooks, tests and grading.

9. Contests and awards for attendance, promptness, bringing new members and good conduct are helpful.

As noted on the survey card, directing music is another field in which a church should be alert musically. Anyone who is presently leading singing in the Sunday school or young people's meeting—or would like to do so—is a prospect for a conducting class. In our church this class for adults and young people will be meeting at 6:15 P.M. on Sunday evenings for a six-week period.

All of this is being done that we might better praise God through the music of our church. END

### (Sample Survey Card)

Name _____	Age (if under 20) _____
Address _____	Zone _____
Telephone _____	Church member? _____ S.S. Dept. _____
Vocal experience: Choir _____ Solo _____ Duet _____ Trio _____ Quartet _____	
training: Number of years _____	
Instrumental experience: Band _____ Orchestra _____ Solo _____	
training: Number of years _____	
What instrument do you play? _____	
Can you direct music? _____	
Would you like to learn? _____	
Comments: _____	





The songs in your Sunday school should enrich the lives of young singers.

## Sing with Understanding

by Marie Manire Chapman



"Fishers of Men"—visions of men dangling on fishhooks may dance through their minds.



"I'd hate to fall in that fountain, if it's really deep and wide," may be a child's reaction.



Climbing "Sunshine Mountain" may confuse youngsters. Photos by Donald Rutledge

"COME on now, fellows, let's really show them how to sing! Let's raise the roof with 'I Will Make You Fishers of Men!'" shouts the enthusiastic leader of the Junior department. And the vibrations are beam-shattering as fifty or a hundred young voices really put all they've got into it.

And for all we know, visions of men dangling on fishhooks may dance through the minds of youthful fishing experts as they sing, never realizing that this "fishing" was of another kind.

Indeed, could the song leader analyze the mental pictures held by some of his singers down through a list of commonly used choruses, his findings might be quite disconcerting. The fountain "deep and wide" may to some be a steep falls of frightening proportions, or, in the minds of other young singers, climbing "Sunshine Mountain" could evoke numerous fanciful images.

Why? Aren't choruses all right to teach to children? Aren't they a good expression for children's thoughts and motives? Yes, if more than just the words and tune are taught. The common misconceptions pictured so graphically here show the words well-taught but not the meaning. If the songs are to become more than vocal exercise (or the motion choruses more than physical exercise), they must be introduced to the boys and girls with the thought explained in terms of truths that are familiar to the singers.

Beginning with the lisping three-year-old nursery child, and up through the symbol-loving teen-ager, the words must be understood to be significant. With each group it is important to choose songs suited to the age, in words and tune.

The explanation will vary, of course, with the age of the children and with the song, but here are a few suggested methods to help make songs meaningful.

Taking into consideration the nursery and beginner child's shorter tone range and their enjoyment of repetition, many publishing houses have incorporated suitable songs within their Sunday school materials. With pictures and objects which lead from the child's previous knowledge over to the new thought, songs of thanks and praise for God's goodness in creation and His care may be made real. They should be sung as an informal, natural part of the child's experience, not merely as in a designated "song service."

Flannelgraph, brief stories of illustration, as well as question and answer discussion may be used with primary and junior children in making sure they know what they are singing. They as well as the younger children may hum the melody (while the leader sings the words) to be sure they get the correct tune from the first. Wrong habits are hard to undo!

Thoughtful reading of the verses, with discussion, will make sure the older groups are not giving just "lip-service" in their singing. Prayer songs should be sung as prayers to impress their full meaning. The observance of tempo suited to the mood, of tone quality (loud and soft) according to the feeling of the song, all help to make the words expressive. An accompanist who "feels" the expression with her touch is a great aid in this teaching.

A little extra time, a little more preparation on the part of the song leader may mean the difference between "raising the roof" and deepening and enriching the lives of the singers. **END**

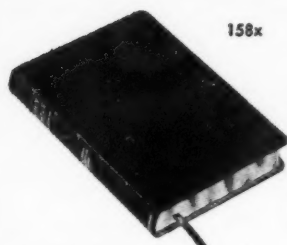
### It's an Idea!

#### A Music Motif . . .

for a program, banquet or party was suggested in an item in *Christlife Magazine* (Nov., 1953). Decorate the room with large black cutout musical notes, rests, treble and bass clefs. If programs are used, make them in the form of miniature songbooks, using musical terms as far as possible in listing the program. Place cards can be small pieces of paper, made to resemble sheet music and pasted on music stands cut from black paper. Write the guest's name across the "sheet music." If the toastmaster is dressed in a tuxedo, with a black bow tie and a baton in his hand, he will make a good "conductor."

#### Choose Theme Songs . . .

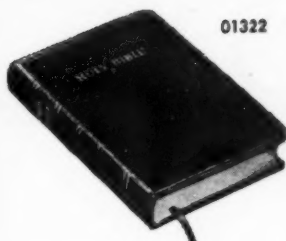
for each month or season, suggested Wilmer N. Brown of Portland, Ore., speaking recently at a National Sunday School Association workshop. Sing "Whiter Than Snow" during a winter month when snow is on the ground, a song about new life in a spring month, and a sunshine song, or a hymn like "Sun of My Soul," during summertime. Since children love repetition, they will more readily catch the significance of the words of a hymn when they sing it as a theme song Sunday after Sunday.



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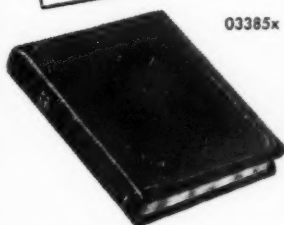
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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### THE SIN UNTO DEATH

What is meant by the "sin unto death" (I John 5:16)? — *Mrs. W.B., Missouri.*

The various interpretations of I John 5:16 and the arguments used to support them would fill a volume, because it is a difficult passage to interpret. There are two main views. One is that it refers to an attitude of rejection, which crystallized into a deliberate refusal to acknowledge the Lord Jesus Christ. By others it is thought to have been apostasy, as might be indicated by I John 2:19. These apostates then became the enemies of Christ (I John 2:22), with whom believers were not to have fellowship (II John 10:11). The words "unto death" are said by exponents of this view to mean spiritual, eternal death. In either case, such a rejection of Christ, whether apostasy or otherwise, was the great sin which could never be forgiven and was therefore "unto death." (See also John 2:18; 4:1-5; 5:11,12; Matt. 12:31; Acts 7:51; John 8:24; 9:39).

Others interpret this "death" to mean physical death. They believe that it refers to believers who are under divine discipline for persistence in some particular act or course of sin or disobedience. Some Old and New Testament incidents are used to support this view, such as the death of Moses and Aaron (Num. 20:12), and the death of Ananias and Sapphira (Acts 5:1-11; see also I Cor. 11:30; I Tim. 1:20).

It is not difficult to conceive of such severity of discipline in the circumstances which mark the beginning of God's manifestation of Himself both in the Old and New Testaments, since this manifestation was attended by the most striking evidence of God's presence and power. Some who take this view also believe that such discipline is still meted out at times, such as in cases of persistent disobedience to the known will of the Lord, or for some particular sin which must be confessed and which is not. In this case it would be difficult, however, to know when there is "sin unto death" on the part of fellow-believers. The main purpose of the pas-

sage is, perhaps, as one writer suggests, "to encourage us to fearless and sympathizing prayer for every believer who has been overtaken by a fault."

### THE VEIL OVER ALL NATIONS

What is meant by the veil over all nations in Isaiah 25:7: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations"? — *R.H., Wisconsin*

This expression "veil," in reference to "all nations," is similar to that which is used concerning the nation Israel, of whom it is written in II Corinthians 3:14-15: "But their minds were blinded (hardened): for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

Ephesians 4:18-19 states the same of the nations or Gentiles: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness (hardness) of their heart: Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness."

In the case of Israel, the reason for this veil upon the heart is their own wilful and stubborn disobedience, for which (according to Isa. 6:9, 10) their heart is made fat, their ears heavy, and their eyes shut so that they do not yet see, hear, or understand as a nation—except for a remnant (Matt. 13:14; John 12:40; Acts 28:26). And Zechariah says (7:12): "They made their hearts as an adamant stone, lest they should hear the law..." and the prophets whom God sent to them.

So it is with the nations, which according to Romans 1:18-32, originally had the knowledge of God, but despised and corrupted it into horrible abominations, so that God gave up them to their own hardness and uncleanness. They also are without excuse.

This clear and forceful scriptural statement contradicts the so-called modern notion that "religion" is an evolution; that man gradually developed from the most primitive spiritual notions to the exalted idea of one God. Nothing is clearer from the Scriptures than that man is responsible for his corrupt spir-

itual state and moral state, having turned his back upon God.

Isaiah 25 speaks of the last days when God will put away this veil of blindness from both Jew and Gentile, and the Lord Jesus Christ will be King of kings and Lord of lords.

♦ ♦ ♦

### WASHING OF HANDS

Are there any laws or ritualistic requirements in the Old Testament governing the washing of hands before eating food? I raise this question in connection with the incident in Matthew 15. Is it not strange that Jesus did not stress the hygienic value of washing of hands, although I know He had in mind the matter of defilement of heart and mind for which ritualistic washings alone had no value? — *G.W.B., Illinois.*

Minute and stringent regulations concerning washings, especially the washing of hands, was required by ancient rabbinic and pharisaic tradition, and have no foundation in the Scriptures. The wide observance of the washing of hands developed only just before the days of the Lord Jesus Christ, which explains the zeal with which it was defended. The primary purpose was ritualistic cleansing from defilement, and it is doubtful if there was much concern if any about its hygienic value.

The explanation of the attitude of the Lord toward such washing lies in the extreme importance attached by the rabbis and Pharisees to this tradition in particular, as well as to others, making them more important and authoritative than the Word of God itself. And so He ignored for a moment the immediate question in order to point out that their traditions transgressed God's commandments (Matt. 15:3), and that they had even "made the commandment of God of none effect" by their tradition (15:6).

Then, turning to the multitude, our Lord showed how incomparably more important was purity of heart and the Word of God than mere outward washing and the tradition of men. And this was a vivid and dramatic way of presenting this vital truth to men whom He knew were only waiting to trap Him. Their punctiliousness of outward observance heightened the painful contrast of their inward corruption which He Himself described as being "within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

Our Lord did not come to teach matters of hygiene whether by precept or practice, but where there is full acceptance of and obedience to God's word, with purity of heart, outward cleanliness and other reforms will follow.

### A New Year's Prayer

Set us afire, Lord, stir us, we pray;  
While the world perishes, we go  
our way,  
Purposeless, passionless, day after  
day;

Set us afire, Lord, stir us, we pray.

—Ralph Spaulding Cushman

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## Golden Nuggets

for Bible Students

By KENNETH WUEST

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### THE DEITY OF JESUS in Romans 9:5

THE A.V. reads, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." That is, our Lord is said by the apostle to be God, the One who is blessed forever. The R.S.V. has, "To them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever. Amen."

The fatal insertion of the period by the translators of the R.S.V. destroys Paul's teaching here that our Lord is God. Both the Eberhard and Irwin Nestle texts and the Westcott and Hort text, the most accurate Greek texts in existence today, punctuate with a comma after "Christ."

Now, while the punctuation of these textual critics is not inspired, yet they interpret the passage as the A.V. translators do. The weight of textual criticism is therefore against the R.S.V. Henry Alford, the devout Greek scholar, in his Greek commentary covering the New Testament, offers further proof of the erroneous position of the R.S.V. translators.

To understand him, the reader should first consider a literal translation of the disputed passage: "Of whom are the fathers, and out from whom (is) the Christ, the One according to the flesh, the One being above all things God blessed forever. Amen." The teaching of Paul here is therefore that the Christ, so far as His humanity is concerned, is out of Israel. Then he describes Him as being above all things, God. "Blessed" is εὐλογητός (eulogētos), "well spoken of, eulogized." He is God over all, eulogized forever.

Alford says that the word "is," the participle in the Greek, would be superfluous in a rendering such as that in the R.S.V. Again, he says that "The doxology would be unmeaning and frigid in the extreme. It is not the habit of the apostle to break out in irrelevant ascriptions of praise, and certainly there is nothing in the immediate context requiring one." Again, he states "that the expression, 'blessed forever' is twice besides used by Paul and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence."

As to the rendering of the A.V., he says, that it "is then not only that most agreeable to the usage of the apostle, but the only one admissible by the rules of grammar and arrangement." Again he says, "If it be said that the survey of all these privileges bestowed on His people prompts the doxology, surely such a view is most unnatural: for the sad subject of the apostle's sympathy is the apparent emptiness of all these privileges in the exclusion from life of those who were dignified with them."

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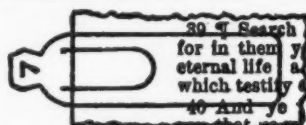
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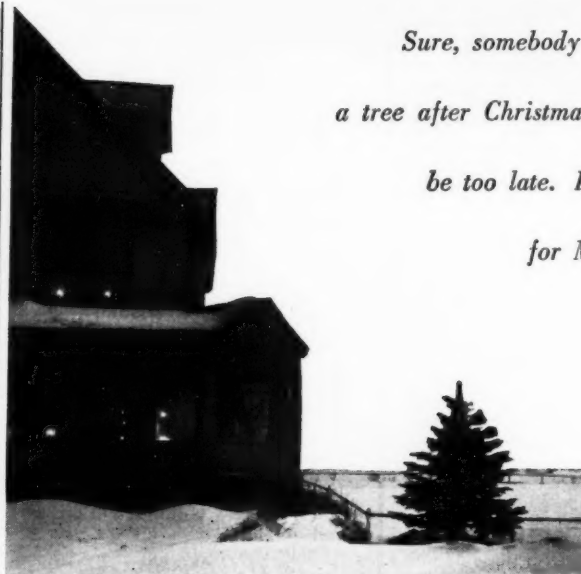
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# The Little Green Tree

*A Christmas story for boys and girls*

By Marjorie A. Clark

TONY slowed his steps, leaned against the old stone wall, resting his heavy bag of papers on the crusted snow and looked. Yes, it was still there, the little green tree, right in the middle of the lawn. Last year it had been too small for a Christmas tree, but this year it was just the right size.

How he wished he could slip in the garden and chop it down! How Marcia's tired eyes would sparkle at the sight of a tree of their very own! They could make paper chains and silver stars, even if they couldn't afford the shining baubles and tinsel...

This tree was different from the big trees that came all the way from western Canada to the city where he lived. They were big and kind of distant; this little tree looked thick and soft. And they'd never be able to buy a tree. Even the thin, straggly ones cost a dollar or more, and the money he made on the paper route was needed for food, although he had managed to save enough to buy Marcia the stand-up paper dolls she wanted, and a gift of the special soap Mom liked.

Tony sighed. If only they could have a tree like that it would seem like Christmas, even if they couldn't have turkey and mince pie. Every night when he got to Harrison's place, he would stop and look. It seemed a shame that old Mr. Harrison never did anything to make his place look like Christmas the way other people on the street did. Maybe it was because he was an old man, and didn't care about Christmas any more. And maybe he didn't know that Christmas

*Sure, somebody would give Tony  
a tree after Christmas, but that would  
be too late. He must have one  
for Marcia tonight...*

was a time when even old people could be glad, because of the gift God had given for everybody, whether they were young or old.

He hurried down the road, hugging his papers close to him. Tony liked the big corner house best of all. They always put a manger scene on the lawn on Christmas Eve, with a lovely star on top and a soft blue light around. There was an illuminated verse, too, the first one he had learned at the Mission: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Tony stopped to read the words again. He smiled, remembering how Marcia always said "forgotten Son." Why, sure... Christmas was proof that God didn't forget anyone.

Everybody seemed happy tonight. Tony hurried up the wide avenue, flipping each paper onto a veranda where it would land with a little thud. People on his route were kind and generous at Christmas, but usually they gave him things on the day after, not on Christmas Eve. Tonight they were all busy with their preparations, putting up decorations and trimming their trees. He could see them hurrying about inside the big picture windows, laughing and talking. Children were dancing excitedly around glittering trees. Some of them had two trees with colored lights—indoors and out. It hardly seemed fair to have two trees when they didn't even have one. He wished somebody would give him a tree to take home, but nobody would do that until after Christmas and then it would be too late.

+ He was back to the Harrison place again now. There were no lighted picture windows here—just a small, single square of light by the big door. Maybe old Mr. Harrison was sitting there all by himself. Suddenly Tony had an idea. What would the old man think if he knocked at the door and wished him a happy Christmas? Maybe Mr. Harrison didn't know about the gift of God that could make old people happy, as well as young ones. Should he? Yes, he would do it! He pushed open the gate.

But what was that? That sound?

Tony paused for a moment. He thought he could hear voices. Not the shouting, merry voices of people on the street but low whispers—here in the garden. He was still hidden by the gate pillars. He peered cautiously around. There were people there! He could see a couple of dim figures close to the tree. Close to his little tree! What were they doing? He heard a low voice.

"Aw, the old man's dozing by the fire. He won't hear us."

"We gotta work fast, before anybody gets suspicious . . ." another voice said.

"Got the saw?"

"Yes . . . in this bag. Quick . . . somebody's coming . . ."

Tony knew they had seen him as he pushed the gate further open, but he didn't intend to let them know that he had seen them, not for a minute. Whistling a carol he sauntered up the path, taking a folded newspaper from his bag.

"Have to wait till the kid's gone . . ." he heard one of them whisper. He walked up to the door, still whistling, but his heart was thudding against his ribs. They were going to steal the tree! He knew it! He had to warn old Mr. Harrison somehow. Bravely he walked up the shallow steps, banged the old knocker.

No sound inside. He banged again. Now he could hear slow steps, shuffling. A light went on in the hall. The door opened a crack and he saw the tip of a nose.

"Merry Christmas, Mr. Harrison!" called Tony. The door opened wider.

"Eh? What's that? I don't take the 'Chronicle,' boy. Are you new in these parts, that ye don't know that?" The old man's eyes were on the paper in Tony's hand.

"Complimentary copy, sir!" Tony said. "And I came to wish you a Merry Christmas!" He kept his voice raised so that the dim figures in the garden would be sure to hear him. Then he spoke swiftly, in an undertone, praying that the old man wasn't deaf. "Mr. Harrison, a couple of fellows are outside here trying to cut down your little fir tree . . . I came to warn you."

Sharp old eyes peered into the shadows.

"Thank you, boy!" Mr. Harrison said, loudly. "Just a minute, I'll give you half a dollar for your trouble."

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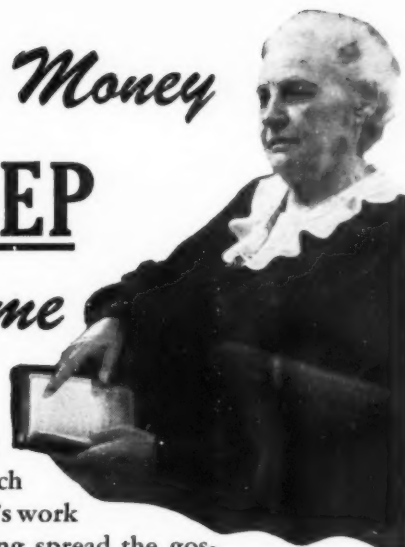
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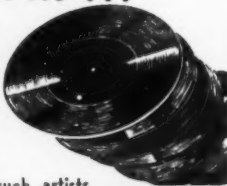
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He slipped inside. He must have touched a switch, for suddenly the garden was lit with brilliant white light. Tony saw a man straighten, blinking. The light caught the saw in the other young fellow's hand. They gave a startled exclamation, dropped the saw and made off on a run.

"I'll have the police after them!" Harrison barked. "What were they doing here?"

"Maybe they just wanted it for a Christmas tree," Tony said. "Like I did. And it's no wonder. It would make such a grand Christmas tree..." He stopped.

"A Christmas tree?" the old man repeated, looking perplexed.

"Yes," Tony said, hesitantly. "It's so pretty, it seems a shame it isn't lit with colored lights instead of standing there all alone on Christmas Eve, in the dark."

"Yes, it does look like a Christmas tree," Mr. Harrison said slowly. "But I've forgotten all about Christmas." Then—"Do you have a tree waiting for you when you get home?" he asked.

Tony shook his head. "We've never had a tree. But maybe we will, some day. I wish I could bring Marcia to see this little green tree." And he found himself telling Mr. Harrison about Marcia who couldn't go outside and see all the houses with their pretty trees, and all the things for Christmas, because she had been ill with rheumatic fever... and how he'd wished he could have a little tree just for her.

The old man listened sympathetically, but when Tony finished he turned on his heel.

"You're young. You've plenty of time for Christmas trees," he said. "Now run along. Oh, here." He slipped a fifty cent piece into Tony's hand.

"Thank you, sir." Now he would be able to buy some nuts and candies for Marcia's stocking, hanging there by the end of her bed. Then he remembered.

"Merry Christmas, Mr. Harrison."

"I've had all my merry Christmases, son. I've come to the end of life, I don't think about Christmas any more."

"But that's where you're wrong, sir," Tony said. "The gift of God is eternal life," the Bible says, "and when you have God's Christmas gift, you never come to the end of it!"

✦ The old man had turned away and slowly closed the door. Tony ran down the path into the street. Now he could buy the extra things for Marcia, and for Mom. But he felt a little sad inside. We wished old Mr. Harrison could be happy about Christmas too.

Marcia was asleep when he got home. His mother was moving quietly about the room, preparing the little things they would have for the next day's celebration. Tony threw his bag into the corner, washed his face and hands. His mother took down the cocoa tin to make him a hot drink.

"Tired, son?" she asked. Tony started to tell her about the evening's adventures, when suddenly there was a loud knocking at the door. He went across the room and opened it. A man stood there, in chauffeur's uniform and cap.

"Tony Turner?"

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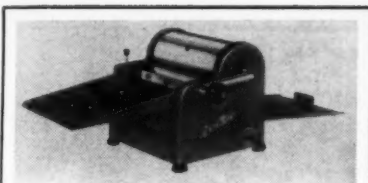


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"You mean . . . ?"

"Yeah, Mr. Harrison." He jerked his head in the direction of the Harrison property. "He said to give you this."

When the man was gone Tony opened the envelope.

"Thank you for wishing me a Merry Christmas. Maybe I won't be here next Christmas, so I want you to have the tree now. And I want you to know that this Christmas I've accepted God's gift, eternal life, through His Son. God bless you."

Tony stood there for a minute, looking at the tree. Then he opened the cardboard box, took out the tinsel, tarnished but still glittering, the big, colored balls, a tiny doll dressed like a fairy. The were old-fashioned things, not like the Christmas decorations Tony had seen in the store windows this year, but they were lovely. He'd put them on the tree, so that when Marcia woke up in the morning. . .

He glanced toward the bed. Marcia's brown eyes were open, and she was smiling.

"I dreamt we had a tree after all!" she said, and the eyes closed wearily.

Tony smiled. "Go to sleep, Marcia. Who knows—maybe in the morning your dream will come true!"

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## We Loved Christmas

[Continued from page 16]

allowance. Picking potatoes at two cents a bushel never made my pocketbook heavy even when I was a little older. I remember buying a back comb for Mama once. It was pretty, I thought, set with red and green stones, but very expensive, something like seventy or eighty cents, and way out of reach had not Papa helped me out a little. With nine cents left, I looked around to see what I could find for Tennie. The storekeeper generously let me have a ten-cent collar for nine cents. Tennie never let on that it was out-moded, but he never wore it. Oh, well, it was a present anyway.

For Mama the time raced along. She was excited about having everything ready. The *lut-fisk* must be just so on the green-edged platter, covered with white sauce and butter melting on top. When the others arrived, the time of which was certainly unpredictable, the potatoes should be ready to mash.

Every few minutes we ran out to listen. At last some keen-eared brother burst in to exclaim, "They're coming! I can hear the sleigh-bells."

"Light the candles right away," Mama called to the boys. "Did you hear now, Benhard and Fred?"

Soon we all heard the sleigh-bells and the crunch of hard snow under the horses' hooves as they turned into the yard.

"They're here, Mama! They're here!"

✦ We threw open the door, and Paul dashed out, lantern in hand, to help Papa with the horses. Our guests were shown in through *förstuga* to the kitchen where the rest of us stood around, waiting to be noticed, while Mama, with heart and eyes brimming over, welcomed her children with open arms.

Setting down his bulging suitcases Joseph greeted Mama with a laughing, "God Jul, Mor! Hur star de' till?" ("Merry Christmas, Mother, how are you?")

And at last we all said, "Merry Christmas!"

Maymie, in her new outfit, veil over her face and carrying a muff, came loaded with packages. She took her wraps off, and I followed, admiring, awed by the rustle of her taffeta petticoats. Oh, it was wonderful to have big brothers and a big sister home for Christmas!

Under the hanging lamp in the dining room, the table was sparkling with white linen and polished silver. Dinner was ready.

"The people I work for," said Maymie helping herself to *lut-fisk*, "don't even know what this is."

"Don't they know about potato sausage either?" we wondered.

"No, nor *sylla*, either."

These were delicacies to us, and we felt sorry for those under-privileged people

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who had to go through life, especially at Christmas, without them.

For dessert there was the inevitable rice pudding with strawberry sauce or even blueberry sauce—a rare treat. Once we had *lingon*, the kind of berry Mama had picked in Sweden.

We had to hurry along now. There were those who would be getting up for *Jul-Otta* at five-thirty. They wouldn't think of missing this early Christmas morning service and its opening hymn, "All Hail To Thee, O Blessed Morn," in Swedish, as was the rest of the service.

✦ We got to the Christmas tree at last. It was even more beautiful now, alive with flickering candlelight. Although the candles were placed with care so that the flame would never reach the needles, Papa always kept an eye on it. All eyes were on it now as Maymie played the organ and we all sang, "Hel' Dig, Jul Afton" ("Thou Holy Christmas Eve"). It was the best carol I knew and it never failed to thrill our hearts.

The packages came next. The ones in the pretty wrapping would be from Maymie and Joseph, who had learned city ways. The brown ones in store-wrap would be from Papa, who may have bought them in town that afternoon. The large ones, modestly wrapped, would be from Mama, and were useful, necessary items—perhaps fleece-lined, long underwear, flannel nighties, and mittens—and socks for sure. There were a few small ones, inexpertly done, the paper around them worn and much creased from repeated wrapping and rewrapping, but fragrant with the joy of giving. There was nothing from the college brother we were so proud of, but of course we expected nothing from him—he had no money.

Sitting by our presents in the happy confusion of paper, ribbon and string, we looked up and saw Mama coming with the Bible.

"Now we're going to read the Christmas story," she said. She realized that without Christ there can be no Christmas.

As she read we saw it all—little Baby Jesus on the hay in the manger, Mary, and the shepherds watching their flocks by night.

"And the glory of the Lord shone round about them," Mama read.

"Oh, there was a light then? Maybe even prettier than all the candles on our tree!"

"Now we'll all kneel down and pray to God," Mama said.

I was sleepy then, but I know this was in her prayer as she prayed in Swedish: "Dear God, bless our children, and save those who are not saved, and may we all meet there at Home as an undivided family. In Jesus' name. Amen."

And down through the years the echoes have come back—"Amen . . . Amen."

END

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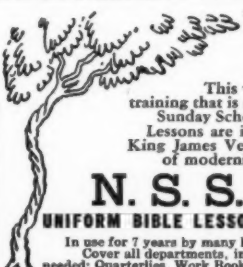
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# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

December 18

## Jesus, Man of Prayer

Luke 3:21, 22; 4:42; 5:16; 6:12;  
9:18, 28, 29; 10:21, 22; 11:1-4

**MEMORY SELECTION:** *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*—Luke 11:9

Jesus is our Saviour first of all. But He is also our example in so many wonderful ways. One of the most important and helpful of these is in the vital matter of prayer. Our lesson for today is a gathering together of the passages in Luke which have to do with our Lord's prayer life. At first glance they may seem rather unrelated and difficult to mold into a unified lesson, but as we look at the context we find helpful suggestions for our own lives.

Jesus Prayed

### I. In the Hour of Challenge (3:21, 22)

We have recently studied our Lord's baptism, and these verses are taken from the account in Luke of that event. So, we shall not go into a full discussion of it, noting only the important fact that as He prepared to enter upon His life of service to men our Lord prayed. It was a great and important day in His life and He came to the glorious climax of it *praying*. To Him, in response, the Father gave His word of approval and blessing.

We His servants also meet hours of challenge when we stand ready to move out in service for the Lord. And we too need the consciousness of God's blessing and approval. That is the time to pray. Let us not forget it or neglect it.

He also prayed

### II. In the Hour of Victory (4:42; 5:16)

Our Lord now had the acclaim of the people. He knew the danger of such an hour, and we may well learn of Him. Consider the background. The demons had been subject to Him and He had healed the man with leprosy, and His fame had spread far and wide. How prone most of us would have been to relax then for a bit and enjoy the warm feeling of achievement. But our Lord knew that such an hour as that called for close fellowship with God, with a prayer for His guidance and grace.

How often the man who has faced adversity and opposition with assurance and strength has later met prosperity and victory with *self-assurance* which resulted in spiritual defeat. Then is the time to pray and pray!

Our Lord prayed also

### III. In the Hour of Crisis (6:12; 9:18)

Jesus was about to choose the twelve

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men who were to live and walk with Him—those who after His departure were to carry the message of the gospel to the whole world. He withdrew into the mountain to have both time and privacy for prayer. One could wish that every church and Christian organization would make it a matter of earnest prayer whenever men are to be chosen for places of leadership. So often it becomes a mere matter of influence or personal friendship or the impulse of the moment.

Verse 18 presents a different type of crisis, but a very real one, nevertheless. Before He could send these men forth to serve with power and grace they had to be clear in their hearts and minds that He was the very Son of God. He prayed—and Peter gave forth a confession of Him which our Lord Himself recognized as coming from the Father.

When we face problems of doctrine, of the recognition of our Lord as the divine Saviour, we do well to pray before we speak. Yes, and *while* we speak.

Then Jesus prayed

### IV. In the Hour of Glory (9:28, 29)

The magnificent story of the transfiguration has only recently been studied in these lessons, so we only stress here that in this hour, when the glory of God shone through the human personality of our Lord, it was "as He was praying."

Want the glory of God to transform your life and show forth in your life and service for Him? Pray!

He prayed, too

### V. In the Hour of Rejoicing (10:21, 22)

In the midst of His struggle with the unbelief of men, our Lord burst forth in an expression of praise to God for the marvel of His plan and the glorious part He had been given in it. It was a prayer to His Father—and at the same time it was a paean of praise.

Nothing brightens the joy of a believing heart like praise, giving to God the expression of our heart's love and obedience. We definitely need more praise in our prayers, and we shall have it if we remember to pray in the hour of rejoicing.

Jesus prayed

### VI. In the Hour of Instruction (11:1-4)

The disciples needed to learn to pray and also how to pray—and so our Lord gives them the prayer which is more fully expressed in Matthew 6:9-15. We could with real profit study that prayer and receive all its blessing and help—but that belongs to another lesson. Here we want especially to note that as He gave them this blessed instruction it was "as He was praying."

Woe to that teacher who thinks himself so brilliant or so well versed in spiritual things that he or she does not need the preparation of prayer before a lesson!

Teacher, as you read these lesson helps may I ask you very candidly—how much have you prayed about it, about your class, about your presentation of the truth? Without prayer your lesson will be a failure. Pray before you teach, and as you teach, and God will do thrilling things with this lesson—and with *you*—for His glory!

December 25

## Songs of the Saviour's Birth

Luke 1:32, 33, 46-50; 2:29-32

**MEMORY SELECTION:** *Glory to God in the highest, and on earth peace, good will toward men.*—Luke 2:14

Christmas again! and our hearts are moved to praise and adoration as once more in childlike joy and faith we make the journey to Bethlehem's manger. Let us make much of the truth that He came—the Son of God—to be our Saviour.

Our lesson does not include the traditional Christmas story, for that was studied at the opening of this series on Luke some weeks ago. We are glad for the privilege of studying some of the "nativity songs," for this is the season of praise and singing. We fear, however, that most of our Sunday school classes would go away unsatisfied unless we presented briefly the facts of His coming as found in Luke 2.

We find in our assigned lesson the outbursts of adoration and praise of the angel of God, Gabriel, in announcing to Mary that she would be the mother of a son. Then we have the words of Mary—and the delight of the godly old man Simeon when he saw Him for whom he had waited. The lesson divides into three sections.

First, we see that

### I. Gabriel Exalts the Son of God (1:32, 33)

This is a part of the Word given by the angel to Mary which prepared her for the coming of the Lord Jesus, to earth. He declares that the Coming One "shall be great." All of history from that day to this verifies the statement, and yet there are those even in our day who are blind to it. One could hope that this Christmas Day would bring them to see Him in all His greatness and glory.

The deity of Jesus is clearly expressed. He is "the Son of the Most High." One can only marvel that men can read the New Testament and not fall down before Him in worship.

There is a bit of the prophetic in the next statement. We look for the day when He, the Prince of Peace, shall come to occupy and reign over this earth—as the great Son of David and the Son of God. His kingdom shall know no end, a fact we should hold on to in a world where all is so transitory.

The response of Mary is significant in that

### II. Mary Magnifies the Lord (1:46-50)

The humble little Jewish girl becomes God's choice as mother of the One who would come—who would be our Redeemer. She is moved by deep feelings which express themselves in the giving of praise to God.

It may be well at this point to express

Moody Monthly

a high respect for Mary as the chosen one of the Lord and thus counteract some of the erroneous teaching about Mary which is so current today.

The Scriptures certainly do not justify giving to her a position which makes her practically a goddess to be worshiped. On the other hand, we do wrong in failing to give her the recognition she should have as the one whom God made the most blessed among women. We keep things in balance only by following the clear teaching of Scripture.

In her expression of praise to God Mary recognizes her own humble position, and glorifies the Lord for the great things He was to do in and through her. In a different sense we may all bring God our songs of praise and worship today, for certainly He has done great things for us "whereof we are glad."

Now we see the joy of one who had long awaited the Lord's coming, as

### III. Simeon Recognizes The Saviour (2:29-32)

The godly old man had been talking to the Lord about the coming of the Anointed One, the Christ, and had been assured that he would not see death until he saw the Saviour.

Our Lord, like all Jewish babes after fulfilling certain days of purification under the law, was brought to the temple to be presented to the Lord and for the offering of sacrifices in accordance with Leviticus 12:2-6. As they came into the temple, the Spirit of God informed Simeon that here at last was the One who had been promised, and he broke forth into praise.

His words were prophetic of the great ministry our Lord was to have. Glory had come to Israel in this little baby in Simeon's arms—and a light for the Gentiles which could never be quenched. He was the one who should one day declare: "I am the Light of the World"—the Saviour and the Salvation of God.

The writer of these notes trusts that the glory and grace of the Christ of Christmas may be evident in every reader's heart today as this weary, sinful and sorrowful world once more remembers the coming of the babe of Bethlehem—who was also the Son of God with power and the Saviour of all mankind.

May you have a most blessed Christmas!

January 1

### Jesus Rebukes Insincerity

Luke 11:29-44

**MEMORY SELECTION:** *He that is not with me is against me.*—Luke 11:23

A blessed New Year to you! What a privilege to be in God's house for worship and the study of His Word on the very first day of the New Year! The lesson is definitely appropos to the season, for it deals with a fundamental need, that of sincerity and honesty in living—a quality not too common in our day, and one which should shine like a jewel in the panoply of every Christian.

Our Lord had been praying and His disciples, realizing that they were in the presence of One who really knew how to pray, asked for His guidance and help—which He freely gave. Then, when He

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## Regrets!

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delivered a poor dumb man from a demon. His enemies brutally charged Him with accomplishing it by the devil's power. This is the background of our lesson—they had challenged His authority and His integrity.

He replied by declaring that

### I. Truth Needs No Credentials (vv. 29-32)

They demanded a "sign"—as if what they had already seen was not "sign" enough. He reminded them that the prophet Jonah needed no sign to the Ninevites except the words of God, and that the change in their hearts and lives demonstrated the reality and power of the message. The Queen of Sheba needed only the words of wisdom which God gave to Solomon—but this highly religious group of Jewish people professing to worship God in truth demanded that Jesus give a sign.

There are times when we humans need to have the support of credentials, but let us never forget that the truth of God needs no such artificial support. It stands sound and secure, and utterly majestic in its own power and right.

That does not mean that on proper occasion it may not be appropriate for us to tell why we believe it to be God's Word, and to seek to help others to grasp that truth. But let us be careful lest we think or talk as though we had to support it, or that some miraculous event must substantiate its message.

Then Jesus showed that

### II. Light Drives Out Darkness (vv. 33-36)

It is the nature of light to shine, and that shining can only be rendered ineffectual by being so covered up as to be made invisible. Jesus, the Light of the world (John 8:12) has lighted us (Matt. 5:14), and we are to shine brightly for Him. When we do we drive out the darkness of sin and unbelief.

The open eye which speaks of the sincere heart will receive God's truth—yes, will receive and love the Saviour who is the Light of the world. The glorious light and liberty of the child of God will rise in that life like the dawn of a lovely morning. Let Jesus shine into your heart!

Dealing further with the sad and destructive tendency of man to look on the outer things rather than those of the inner man, our Lord points out that

### III. Purity Comes From The Heart (vv. 37-41)

Following this discourse, one of the Pharisees who had been making controversy with Jesus invited Him to dine, possibly with the purpose of continuing the discussion in the privacy of his home. Jesus took the opportunity in order to teach a vital lesson.

As He sat down to the table without going through the formality of ceremonial washings (we can be sure that His hands were clean and ready for the meal) He delivered a devastating blow at their hypocrisy by pointing out that it was the clean heart which mattered most.

To be outwardly meticulous about observing traditions and religious ceremonies may be a form of hypocrisy which effectively closes the door to any real

Moody Monthly

spiritual experience. The outside has the appearance of being cleansed, while the heart is full of evil and sin. How much of that kind of hypocritical "churchianity" we have today!

Pursuing the thought a bit further Jesus declares that

#### IV. Sincerity Is A Life-Essential (vv. 42-44)

The plea here is for honest reality in religious life as well as in the other phases of our experience. To the Pharisee, walking over or stepping on a grave caused defilement which had to be especially cleansed. This was not simply a matter of showing proper respect, but an observance of outward ceremony. Jesus told them that their hearts were actually so long dead that they corrupted the faith and life of all with whom they came in contact.

In the light of this solemn warning, let every man examine his own heart and see whether behind the "false face" (that's what "hypocrite" means) of respectable church membership, or even position and prominence, there be a dead and corrupt heart. Teachers will want to press home the absolute necessity of an open and true-hearted faith, and of genuine sincerity in life.

January 8

#### Jesus Teaches Confidence in God

Luke 12:22-34

**MEMORY SELECTION:** *Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.* —Luke 12:29-31

Living effectively for God demands a sure foundation of faith in His Word; or, as our lesson title puts it, of "confidence in God." This need for confidence in Him is vital not only to our sense of mission and the certainty of His presence with us, but also to give us the assurance that He is both able and willing to accomplish for us and in us that which is according to His will and purpose.

We come quickly to the sense of our own inadequacy when we rightly evaluate things; for it is then we know that we must put our trust in Him for everything.

Our lesson presents the words of Jesus as He teaches His disciples to trust God because

#### I. He Is Able (vv. 22-24)

Jesus had just rebuked a man who was seeking His help to get riches, and had warned His disciples against putting their trust in earthly possessions. Now He urges them to trust God. We do well to learn with them.

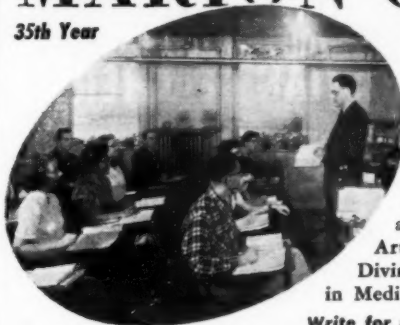
First, that the child of God is not to take anxious thought for the morrow. This does not mean that there is not to be proper forethought and reasonable provision, but it does definitely rule out fretful anxiety. The reasons for this are clear and cogent.

Because, while food and clothing are important, they are not of first impor-

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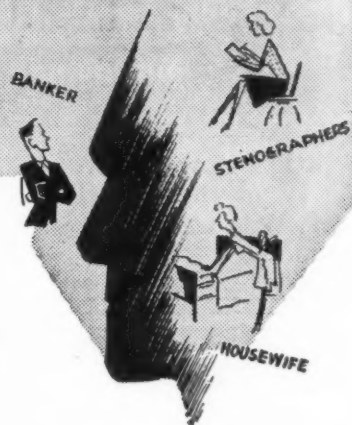
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tance. The vital thing is that we have life. Otherwise, things are quite useless (v. 23). We must keep our sense of relative values.

Then, too, God is the One who must care for every one of us. He does care for us, even as He cares for the whole creation. So—why not trust Him? If we then trust the eternal and all-powerful One what occasion is there for worry or for covetousness? God is able. Believe it, and count on it.

At the same time recognize that

### II. You Are Not Able (vv. 25-28)

This is a conclusive, devastating argument against worry. You just cannot do it yourself! Oh, yes—there are things we are able to do. We can make more intelligent and effective provision than the birds or the lilies. Since that is true, and He cares for them, will He not surely care for us?

But the chief point here is that when we come up against the real issues of life we stand helpless, unable to do the thing and utterly dependent on God. The fact is that our anxious thought (well, let's call it plain worry) accomplishes nothing; it does not help anyone, anytime, anywhere. So why worry? Recognize your need, and call on God.

This will be the outward expression of an inward attitude which will

### III. Put God First (vv. 29-31)

God's kingdom refers to His rule over the universe. In one sense it includes all of the universe and all the beings in it, good and bad. But in the way it is used here it means those who are willingly subject to Him—those who find their joy in doing His will.

There is a striking contrast here between the two principles of life, one of which must be the controlling factor in the life-choices of every individual. And this principle, the one or the other, is seen in every act and decision we make. Essentially there are only the two philosophies of living—the following of self or the dedication to God's will.

And the result is evident more and more as time goes on. The man who puts himself, his interests and desires first is destined to find that life becomes a dead and empty thing, hateful and disappointing. On the other hand, the man who puts God first will find life a progression into fuller liberty and growth day by day.

At first, this surrender to the will of God may seem to be a sacrifice, but the God who knows our every need will see to it that "all these things shall be added." For the uniform and delighted testimony of those who have given God first place in their lives is that it is a bright and shining way which leads to effective living and satisfying experience, and they find the will of God to be "good and acceptable and perfect" (Rom. 12:1,2).

Let anyone think that this is a life of just resting back on God's provision and doing nothing, we are reminded to

### IV. Do Business For Him (vv. 32-34)

There is to be a real investment of life. "Sell that you have, and give. Sell and give. Traffic with what you have, in order to bless others, and not to bless yourself. This is the true investment. The dividends are postponed but they



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The Christian is a citizen of heaven. He is more interested in seeing that his treasure is laid up in heaven than he is to see it laid up on earth. He recognizes the great principle that a man's heart is tied to his treasure.

How many there are who have become so entangled with the things they have here on earth that they have no desire to go to heaven! For they have no treasure to draw their hearts heavenward. This is a sad and dangerous situation, but it can be corrected—and the correction may begin right now.

It is marvelous what prayer can achieve. About a century ago George Müller, that prince of intercessors, began to pray for a group of five personal acquaintances. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on for twenty-five years and the fourth man was saved. For the fifth he prayed until the time of his death, and the fifth man, for whom he had prayed for more than fifty years, came to Christ a few days after Müller was dead.

—Prophecy Monthly

## The Meaning of Christmas

Luke 2:11

### I. Its Message

1. A Saviour revealed
2. Redemption from sin by His death
3. The power of His resurrection

### II. Its Messengers

1. Angels (Luke 2:9-14)
2. The redeemed (II Cor. 5:17-20)
  - a. Open sinners' eyes (John 9:25)
  - b. Turn them from dark to light (II Cor. 4:6)
  - c. Turn them from Satan to God (Col. 1:13)

### III. Its Response (Acts 20:21)

1. Repentance toward God
2. Faith toward our Lord Jesus Christ

### IV. Its Result

1. Remission of sins (Luke 24:47)
2. Rebirth from above (John 3:3-7; John 1:12, 13)
3. A heavenly inheritance (I Pet. 1:4)
4. A new motive and mission (II Cor. 5:15; Acts 1:8)

—Ruth M. Agen

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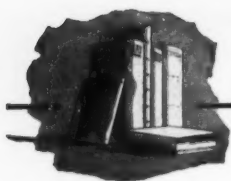
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## NEW BOOKS

G. COLEMAN LUCK, EDITOR

### A Practical Treatment of Christian Ethics

RIGHT OR WRONG, by T. B. Maston. Broadman Press, Nashville. 146 pages, \$2.00.

Reviewed by G. Coleman Luck

THE Bible makes it crystal clear that certain practices are inherently wrong, and should not have any place in the life of a child of God. Other matters, some of which were unknown during Bible days, are not directly referred to and come in the so-called "doubtful" class. In a very real and practical way, how is the true Christian to decide as to "right or wrong"? This is especially a problem for Christian young people, though older believers are by no means exempt.

The present volume gives a clear, practical, "down to earth" treatment of this important subject of "right or wrong." Approximately one-third of the book is devoted to a lucid statement of general principles. The balance gets down to grips with certain practices of the day which each Christian must face and about which he needs to have definite convictions. Each chapter is necessary and valuable.

Especially helpful are the chapters on "Sources of Wrong" and "Determinants of Right." Three considerations are suggested to determine whether a doubtful practice is wrong: the effect on us, the effect on others, the effect on the cause of Christ. To these are added three additional tests for troublesome matters: the test of secrecy, the test of universality, the test of prayer.

The author is not hesitant in making his own convictions clear, but at the same time he tries to help the reader reach personal conclusions. This is especially true in the section dealing with such problems as cheating, gambling, movies, petting and smoking. In each case, common defenses of these practices are presented and carefully considered. Pertinent points are then suggested, and a conclusion finally reached as to the proper course for the true Christian. The writer is quite frank and plainspoken in these discussions; a few may feel that he is a little too plainspoken in treating such subjects as dancing and petting.

We are glad that the book does not close on the purely negative side, but that a final brief section is devoted to the positive aspect of the Christian life. The writing is especially intended for young people and the style is simple, interesting and convincing. It is a most useful book and one which can, on the whole, be highly commended. The author is professor of social ethics at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

**PREMILLENNIALISM OR AMILLENNIALISM?** by Charles L. Feinberg. Dunham Publishing Co., Findlay, Ohio. 354 pages, \$4.00.

Adherents of the premillennial position will welcome the second edition of Dr. Feinberg's *Premillennialism or Amillennialism?* Out of print for some years, this work is now re-issued in a greatly enlarged form.

The author, currently director of Talbot Theological Seminary in Los Angeles, is to be classified theologically with the premillennial and pretribulation school; and this position he endeavors to defend.

Beginning his thesis logically and correctly with the question of interpretation of Scripture, he demonstrates that the amillennial and premillennial positions differ basically because the latter holds to a literal interpretation of Scripture, while the former usually does not. He shows that a literal interpretation demands a belief in a future millennium on earth.

He next points out that a belief in the millennium does not rest on the interpretation of one passage in Revelation 20, as so many claim, but that the truth is one of the great themes of the Old Testament. Moreover, the literal earthly millennium is a certainty because the promise of it is based on the unconditional Abrahamic, Palestinian, and Davidic Covenants, which guarantee to Israel a land, a king, a throne and kingdom in perpetuity.

The author demonstrates, furthermore, that the Church does not inherit the promises made to Israel, and that while the Jews refused their King when He came in the

flesh and thus postponed the setting up of the kingdom, God's promises have not been annulled. The kingdom will yet be established with Christ ruling on the throne of David.

Attention is also given to the defense of the pre-tribulation rapture of the Church and to various attacks made by amillennialists and by opponents to the dispensational position within the premillennial camp. Though the author recognizes the historical argument for the proof of premillennialism (that it was common in the early church) his treatment is based squarely on the Scripture.

The book is weakened from a literary point of view by the fact that the author has chosen to place material added to the first edition in an appendix, rather than integrate it with the text of the first edition. In some instances, chapters of the same name appear both in the main part of the book and in the appendix. Also, documentation of the first section of the book is inadequate, both as to footnoting and the locating of Scripture references quoted. Moreover, in the light of the current controversy concerning the pre-, mid- and post-tribulation rapture views, it would seem that more attention should have been given to this subject than the writer has seen fit to do.

But in spite of these weaknesses, *Premillennialism or Amillennialism?* fills a real place in the field of millennial literature and will give the Bible student a better appreciation of the Scriptures' tremendous teaching concerning the future reign of Christ. H.F.V.

**THE KING OF THE JEWS**, by John R. Rice. Sword of the Lord Publishers, Wheaton, Ill. 504 pages, \$3.95.

This volume written by a well-known Bible teacher and evangelist treats all the twenty-eight chapters in Matthew's Gospel. Almost 200 subjects are presented, and the work is slanted to the needs of the student of the Bible. Each chapter has a title, and the Scripture text is printed along with the chapter.

Coming from the pen of this brother, the book naturally stands four-square upon the Word of God. It is scholarly, and the difficult passages are dealt with from the original Greek text. It is also expository and devotional, and carries with it a practical application on each subject treated. The book is suitable as a source book for family devotional readings. We recommend it, and predict a good reception for this book.

This work has evidently been written after much heart searching and prayer. Because the material is fresh and to the point, we expect that it will fulfill the prayer of the writer, "that God will use these comments to shed light upon the Blessed Book and that fires of evangelism will burn warm in the hearts of those who study it." L.E.P.

**SO PILGRIM RANG THE BELLS**, by Richard E. Day. Zondervan Publishing House, Grand Rapids. 151 pages, \$2.50.

This is a popular account (the author seems to disclaim any intention of producing a scholarly work) of Bunyan's life, writings, message and influence. The author emphasizes Bunyan's message of salvation by faith (pp. 17, 18, 35, 37). A closer integration of Bunyan's life with his times would have been more helpful in the text than the mere listing of the historical data. The same could also have been accomplished by relating his works to the period of life in which they were produced instead of only listing them. The author's stress on bells in Bunyan's life does not add to the clarity of the work, in this reviewer's opinion. The book does give, however, the salient facts of Bunyan's life, message and writings in an interesting and popular fashion. E.E.C.

**MODERN CHRISTIAN MOVEMENTS**, by John T. McNeill. The Westminster Press, Philadelphia. 191 pages, \$3.50.

This book contains a good discussion of the major religious movements since 1648 by a scholarly church historian who has spent many years in the teaching and study of the sources. The major leaders, the essential idea, such as the Puritan principle of economy (pp. 20, 40, 47), and the contribution to modern Christianity of Puritanism, Pietism, modern Roman Catholicism, and the Evangelical, Oxford, and Ecumenical movements are each the subject of a chapter. One wonders why the great modern Protestant missionary movement since 1792 is omitted. European church history is emphasized, but the religious contribution to American Christianity is noted in each case. The author's evident wide reading in the sources imparts authenticity and interest to the work.

Each topic is discussed from a broad viewpoint. Discussion of the Evangelical Movement includes the Wesleyan Revival as well as the revival in the Anglican church about 1800. Puritanism and Pietism are looked upon as attempts to bring reform within a state church.

The author's preoccupation with the Ecumenical movement is revealed in many places (e.g., pp. 10-11). One notices the lamentable tendency to minimize the value of doctrine. Christianity, it is true, is life, but it is life related to beliefs about as well as belief in a Person. Students of modern Church history, however, will find this book of value in relating the major religious movements since 1648 to the modern church in an interesting and informative manner. E.E.C.

**MISSION ON MAIN STREET**, by Helga Bender Henry. W. A. Wilde Co., Boston. 200 pages, \$2.75.

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occasion for concern; a wrecked human life is an occasion of very serious concern, and sometimes, indeed, heart-rending. The derelicts—male and female—who roam the streets in sections of every large city, are numerous. Without hope, and without God in the world, these persons are human slaves. Yet, doors of hope have been opened by those who are concerned and have God's calling to bring salvation to all who enter.

This new and interesting book (for which Wilbur M. Smith has written the preface) portrays the workings and accomplishments, under God, of the Gospel Mission of Los Angeles. There men often stumble down at the altar in an intoxicated stupor, and rise in newness of hope and life—spiritual life—for which we praise God.

The reading of this volume will accomplish a world of good in the hearts of complacent church members. G.S.S.

**THE CHALLENGE OF CHRISTIAN STEWARDSHIP**, by Milo Kauffman. Mennonite Publishing House, 610-616 Walnut Ave., Scottsdale, Pa. 180 pages, \$2.50.

While this book discusses money and its place in Christian living, it also embraces other realms of stewardship, such as stewardship of bodies, abilities, time, etc. Although actually both philosophical and theological, the treatise is primarily a very practical discussion of principles which may and should be applied in the proper discharge of Christian stewardship obligations by every child of God. The author's ideas are interestingly illustrated by real experiences from a busy life of Christian service.

While this volume will be of particular interest in Mennonite circles, it should be welcomed and appreciated in a much wider area, especially among those leaders who realize the need and importance of a practical approach to this Bible-emphasized theme. L.E.M.

**THE BIBLE VERSUS BRITISH ISRAEL**, by O. H. Brown. Exposition Press, New York. 43 pages, \$2.50.

Helpful scriptural answers to British Israelism are found in this new treatment of the cult, but there are glaring weaknesses that will be apparent to anyone who gives it even a cursory examination. In the first place, the author does not give a clear statement of the error he is trying to defeat. Unless the reader already has a passing acquaintance with the tenets of British Israelism, he is left to guess at them from the kind of answers here presented. Secondly, while the author presents what he believes to be the correct and obvious interpretation of a number of the Bible verses useful in answering British Israelism, he fails to take into account the explanations which members of the group give for them, and by so much weakens his argument. Thirdly, although it is not within the author's plan to incorporate anything in his book but answers from Scripture, it would seem that he might have materially strengthened his presentation if a few of the very potent historical or geographical arguments had been included. H.F.V.

**A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY**, by William Horder. Macmillan Co., New York. 222 pages, \$3.50.

While purporting to be an objective appraisal of the three major theological movements of our day—fundamentalism, liberalism, and neo-orthodoxy—the scales in this volume are certainly not weighed in favor of orthodoxy. The author's theological position is typically Ritschlian; that is, that Christ, though not possessing intrinsic deity as the Son eternally pre-existent with the Father, nevertheless has for us the value of God, because in Him more than in any of the sons of men deity was mirrored for the inspiration of mankind.

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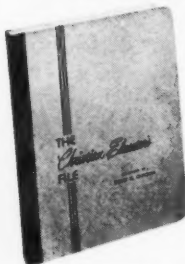




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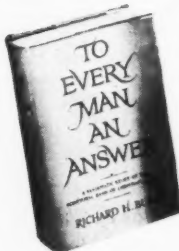
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come to grips with eternal problems. He seems to regard neo-orthodoxy as the "tadpole" stage of a theology of tomorrow, which—freed from the trammels of tradition—will accomplish what neither liberalism nor conservatism, as we know them today, can hope to achieve. Though the book will be of value to trained thinkers who are able to breast the conflicting currents of philosophy and theology, we do not recommend it to the average Christian layman. C.N.B.

MAN'S KNOWLEDGE OF GOD, by William J. Wolf. Doubleday & Co., New York. 189 pages, \$2.95.

God is now rising once more upon the horizon of man's interest. Taking cognizance of this current trend, this author discusses the question of what man can know about God. He rightly stresses the fact that any reliable knowledge of God presupposes a revelation from God to man. God has been communicating Himself in the events of history. In Jesus Christ divine self-revelation reaches its crowning point.

In keeping with the general viewpoint of liberalism our author ignores the eternal pre-existence of the Son, and views Jesus as a man who proved Himself to be the mightiest mirror of deity in the history of mankind. Redemption then is this revelation of God to man. Scorning as Trithemism the evangelical doctrine that God is one nature in three divine persons. Dr. Wolf commits himself to the modalistic view of the Trinity as "God in three modes of existence," like a man who is at once a father, an office manager, and a church deacon. Because of its doctrinal unsoundness we cannot recommend this book. C.N.B.

DAUGHTER OF NAZARETH, by Florence Maryne Bauer. Broadman Press, Nashville, Tenn. \$1.50.

This is a purely imaginative story concerning the months preceding and following the announcement to Mary that she was to be the mother of Jesus.

The author is true to the character of Mary and Joseph as far as can be known from what is presented in the Bible. The customs and clothing described apparently are true to that of the time in which the story occurs.

However, the relationship between Mary and the other characters has no foundation in Scripture. There is always danger when Biblical material is presented in fiction, that the truth may be forgotten and only the "embroidery" remembered. The book should be read with this in mind. D.M.

BILLY GRAHAM: A MISSION ACCOMPLISHED, by George Burnham. Fleming H. Revell Co., Westwood, N.J. 160 pages, \$2.00.

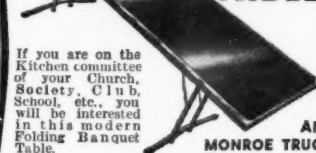
This book was written by a veteran—and Christian—newspaperman, who for five months traveled with the Billy Graham team up and down Scotland, England and the Continent during the tremendous, Spirit-filled campaigns of the 1955 European tour. He gives a fresh, behind-the-scenes picture of Billy Graham and members of his team, together with representative converts, the famous and the lowly, who along the way were touched by the spiritual impact of this young evangelist. M.K.A.

#### BOOK BRIEFS

CHRISTIAN NURTURE OF CHILDREN, by Alta Mae Erb. Herald Press, Scottsdale, Pa. 180 pages, \$2.00. This book may well be summarized in a sentence from page 95: "The whole life of the child must be nurtured from birth in a way of life that leads to God." The author reviews the growth of a child physically, mentally, and spiritually, presenting principles of child psychology from a definite Christian viewpoint. The material is not new, but is worth emphasizing.

MINISTERING TO THE SICK, by Wm. A. Lauterbach. Concordia Publishing House, St. Louis. 191 pages, \$2.00. The first fifty pages of this book on "The Sick Call" are especially instructive in setting forth means, methods, and motives in their relation to calling on the sick. The second part

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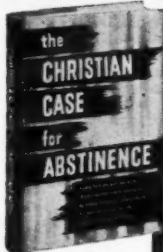
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**THE CHAPEL HOUR**, by Thomas Coates. Concordia Publishing House, St. Louis. 184 pages, \$2.00. Stirring messages from the President of Concordia College, Portland, Ore., especially presented to challenge young people of high school and college age. Familiar "campus errors" such as "That Unfinished Paper," "That Wasted Hour," "That Cut Class," "The Unread Bible," "Unbecoming Social Activities," "That Cruel Jibe at the Teacher," etc., are reproved with unusual frankness and yet with a definite design of aiding the student in ridding himself of cheap, unattractive, unwanted practices. All these subjects are related to the eternal truths of the Bible.

**THE TAPESTRY OF LIFE**, by Clarice M. Jackaway. Exposition Press, New York. 160 pages, \$3.00. Throughout this excellent devotional guidebook, the author impresses the reader with the thought that life may be lived as "a mess or a masterpiece," depending upon the amount of control given over to God. Every reader should be better prepared to "weave the tapestry of life" after reading this book.

**BALM IN GILEAD**, by R. T. Ketcham. Moody Press, Chicago. 61 pages (paper), 75c. As the title implies this booklet is a quieting and comforting solace, a confidence-provoking exposition of the deity of Christ. It is truly Christ exalting and beautiful in its brevity.

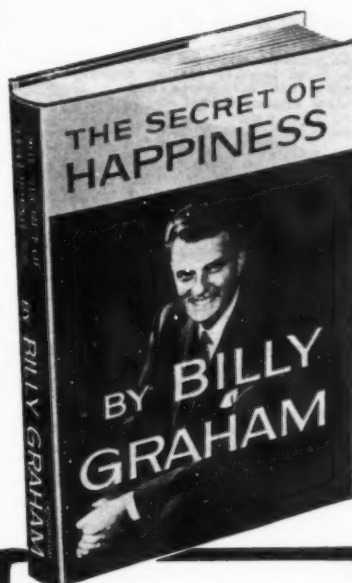
**THE CHRISTIAN'S GOD**, by Stephen C. Neill. Association Press, New York. 90 pages, \$1.25. This book is to be welcomed as directing the Christian to his need of knowing what God is like. We hope that the reading of it will drive men to the Bible as the source of true knowledge of God, and cause them to see their responsibility to Him.

**FOREVER TRIUMPHANT**, by F. J. Huegel. Zondervan Publishing House, Grand Rapids. 86 pages, \$1.50. The author affectionately dedicates this book to all fellow-Christians who earnestly desire and eagerly seek to enter into the secret of the triumphant life in Christ. The fifteen brief chapters deal with such subjects as God's Standard, the Enemy, the Secret of Overcoming, the Power of Darkness, Victory (which means a right relation to God).

**A CRITIQUE OF THE THEORY OF VITAL ATONEMENT**, by James A. Nichols, Jr., Vantage Press, New York. 94 pages, \$2.50. The supreme and grand center of the Christian faith is the atonement of Christ. Correct exegesis of the Scriptures and logical thinking establish the "ethical-substitution" view of the atonement. The author has clearly presented the scriptural teaching. Every student of theology should have this book.

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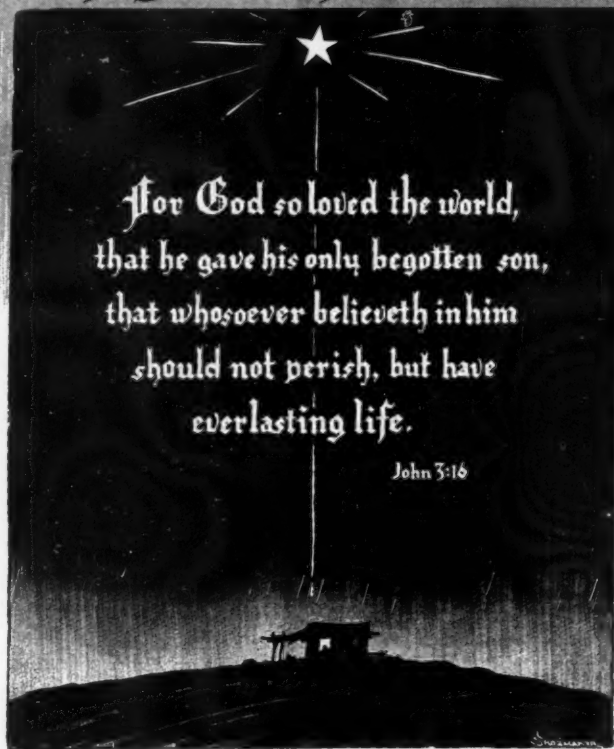
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**ARNOLD'S PRACTICAL COMMENTARY ON THE INTERNATIONAL S. S. LESSONS, 1956**, by Benjamin L. Olmstead. Light and Life Press, Winona Lake, Ind. 286 pages, \$2.00. Another annual volume—this time the sixty-second—of a well known and always helpful Sunday School lesson commentary. Various features are included: a brief verse by verse explanation of significant words and phrases in the text, a good general exposition, a page or so of illustrative material and suggestions for adapting the lesson to younger students and a final page called "From My Point of View," with comments on important points and applications from two additional writers.

**THE GIST OF THE LESSON FOR 1956**, Originated by R. A. Torrey. Edited by Ralph G. Turnbull, Fleming H. Revell Co., Westwood, N. J. 160 pages, 75c. This pocket-sized commentary has a treatment of the Sunday school Scripture text practically as long as that found in some of the larger works in this field. However, there are no other features beyond the Scripture and the exposition itself—which is well written, and handled from a conservative standpoint.

**BROADMAN COMMENTS—1956**, by E. F. Haight. Broadman Press, Nashville. \$2.50. This latest edition of a well known Sunday school lesson commentary devotes most of its space to a fairly detailed exposition of the Scripture text, the "Lesson Discussion." Each lesson closes with a section of application, "The Lesson in Life."

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The treatment is conservative. In connection with several prophetic passages discussed, the author does not display any deep insight. Although he does not strongly advance any particular prophetic viewpoint, his treatment of such passages will not completely satisfy premillennialists.

**POINTS FOR EMPHASIS**, by Clifton J. Allen. Broadman Press, Nashville. 75c. This pocket-sized Sunday school lesson commentary contains a brief but satisfying exposition of the lesson text, and then a good section of practical application called, "Truths to Live By." Treatment throughout is conservative. We disagree with the interpretation of a few points, such as the statement concerning Rev. 7:14 that "this does not refer to any special period of tribulation connected with the consummation of the age." The statement elsewhere that "the first chapter of Genesis was never meant to be a scientific treatise," is unfortunate since it might possibly be understood to imply that scientific errors may be in it.

**THE SECRET OF THE UNIVERSE**, by Nathan R. Wood. Wm. B. Eerdmans Publishing Co., Grand Rapids. 220 pages, \$2.50. "This book by the president of Gordon College is the work of twenty-five years. It contains four parts: The Outer Universe, the Inner Universe, the Demand of the Universe, the Secret of the Universe. . . . Those of a philosophical turn of mind will find great pleasure in reading this book even though they do not accept the author's conclusions" (MOODY MONTHLY, Aug. 1932).

**THE WIDE WIDE WORLD**, by Susan Warner. Wm. B. Eerdmans Publishing Co., Grand Rapids. 264 pages, \$3.00. This abridged edition of a "teen-age favorite of a generation ago" is lively and engaging. A loving but rather quick-tempered city girl learns country life and Christian patience. The gospel message is clear and the reality of the practical Christian life well presented. We have a feeling that this book will prove of interest to adults as well as to teen-agers.

#### RECENT VALUABLE REPRINTS:

**SERMONS ON THE NATIVITY**, by Lan- celot Andrewes. Baker Book House, Grand Rapids. 308 pages, \$2.75. Seventeen sermons on the Incarnation delivered on as many Christmas days before King James I. The author (1555-1626) was an earnest, conservative Anglican minister, and Bishop first of Chichester, later of Ely, and Winchester. On a list of ministers appointed to make the Authorized Version of the Bible, his name appeared first. The language of the sermons, is naturally, similar to that of our King James Version.

**SIXTY-TWO SERMONS**, by William Jay. Baker Book House, Grand Rapids. 454 pages, \$3.00. Clear, simple messages from a noted English Congregational preacher of the past (1769-1853). The author was for almost sixty-two years pastor of Argyle Chapel at Bath. About two-thirds of these messages are from Old Testament texts, the balance from the New Testament. They vary between the topical, the textual and the expository.

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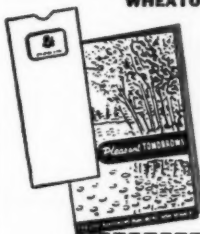
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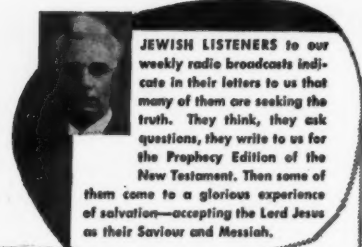
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**OF HIS STAR**, by Mildred Louis Kerr, 40c. A Christmas worship service designed to "put Christ back into Christmas." Requires no special setting, no costuming, and with the exception of the music and a few speech choir selections, no rehearsing. It may be used by Sunday schools, youth or fellowship groups, clubs, schools or by a whole church congregation. The choir sings standard hymns.

**BORN IN A MANGER**, arranged by Ellen Jane Lorenz, 40c. This interesting and simple Christmas song and story program for children or adults presents the Christmas story as told by the animals in the Bethlehem stable.

**THE CHRISTMAS SECRET**, by Dorothy Lehman Sumerau, music by Carol Kumler, 40c. A Christmas pageant for younger children, presenting a modern Christmas story in dramatic form.

**A KING IN BETHLEHEM**, by Mildred Dooley Cathcart, music by Stuart Landon, 40c. A Christmas pageant with a story based on fictional characters who lived at the time of the birth of Christ. The music is exceedingly simple.

**A CHRISTMAS GIFT FOR HANS**, by Ellen Jane Lorenz, 50c. Based on facts and traditions which have come down to us about Martin Luther, his family and friends. Music has been arranged from traditional German folk songs and hymns, and is adapted for two carol choirs—one of children and one of adults.

**GOOD TIDINGS OF JOY**, by Elsie Duncan Yale, music by Forrest G. Walter, \$1.00. A non-Biblical Christmas choir cantata set to simple music in four parts for mixed voices (SATB). Registered for Hammond organ.

**GIFTS FROM THE CHRIST CHILD**, by Ethel H. Tewksbury, music by Rob Roy Peery, 40c. A Christmas pageant wherein the holy family is visited in the Bethlehem stable by six persons who are symbolic representations of certain gifts—Divine Light, Exalted Motherhood, Joyous Music, Blessed Contentment, Good Will and the Christian Church. They speak in recognition.

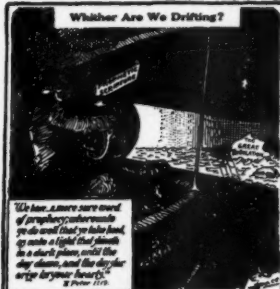


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1	2	3	4	5	6	7
8	9	10	11	12	13	14
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29	30	31				

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**THE SONG OF THE ANGELS**, by Van Denman Thompson, \$1.00. A Christmas cantata for choirs of mixed voices (SATB), using familiar hymn and carol tunes with original scoring by this prolific and gifted composer. Text is taken from Scripture, from traditional hymnody and ancient carols. Musical interest is good, not too difficult. Registered for the Hammond organ. D.P.H.

**TWO-CHOIR ANTHEMS**, compiled by E. J. Lorenz, 96 pages, \$1.25. The foresighted choir director will almost always have a junior choir as a feeding-ground for future senior choir membership. This new book contains nineteen anthems arranged so that the senior and junior choirs may join their voices together, making for an appealing interest. Of course, the singing parts for the junior choir—with or independent of the senior choir—are written in an easy grade, while at the same time the senior choir may have music in the more advanced grades.

**FAVORITE HYMN-TUNE ANTHEMS**, compiled by Roger C. Wilson, 96 pages, \$1.25. Church choirs would do well to sing on occasion hymns and gospel songs arranged in anthem form. These arrangements do not bring into play the complicated voicing of parts and the use of the over-extreme modern chords, which are so difficult for general choir rendition. Well known among the twenty attractive arrangements are "Holy, Holy, Holy," "Abide with Me," "Beneath the Cross of Jesus," "The Heart of God," "Love Divine," and "Rock of Ages."

**THE SOLO EVANGELIST**, compiled by Lee Ellis, 32 pages, 75c. A compilation of twenty-two medium grade gospel songs written by various composers. The use of extreme high notes has been avoided (high "F" is used occasionally). The independent accompaniment follows the melody very closely.

Some years ago Herbert Johnson wrote an extremely popular sheet music song entitled, "Face to Face" (not to be confused with the one written by Grant C. Tullar). This beautiful selection appears in this collection.

**MEN'S GOSPEL SONG ANTHEMS**, compiled by Roger C. Wilson, 64 pages, \$1.00. A unique publication, in that such gospel songs as "The Child of the King," "Draw Me Nearer," "For You I am Praying," "Saved by Grace," "Wonderful Words of Life," and eight other songs are arranged in anthem form, with instrumental accompaniment, for men's voices.

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From Lillenas Publishing Co.,  
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**EVANGELICAL SONGSTER No. 5**, 16 pages, 1s. net. In England song books of this nature are extremely popular. In America, where striking three and four-color covers, catchy titles, modern harmonies and arrangements, etc., make for enormous sales and popularity, we fear that this British publication will not find acceptance with the American public. Of the sixteen songs contained therein, nine of them were written by outstanding American gospel song composers.

From Van Kampen Press, Wheaton, Ill.

**EVERYDAY SONGS AND STORIES**, Book One, composed and compiled by Herman Voss. 20 pages, 50c. This book contains seven very clever and singable songs for boys and girls. The ideas are intensely practical, such as washing one's hands and face, appreciating mother's cooking, and getting good grades in school. Opposite each song is an appropriate story, and above both is an illustrative drawing.

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From Ives Music Press, Archbold, Ohio

**CHORAL ALBUM**, by Richard E. Gerig. 32 pages, 75c. Fourteen not too difficult choir arrangements of familiar hymn-tunes such as "Hiding in Thee," "Sun of My Soul," "Wonderful Peace," "Saviour Like a Shepherd Lead Us," etc. The arrangements are without troublesome chords and extravagant radio modulations, which may be beautiful instrumentally but not vocally.

**SING, BOYS AND GIRLS No. 2**, by Harry Dixon Loes. 64 pages, 50c. Needless to say, this book would not have been published had not the churches embraced book No. 1. The fact that the compiler is an outstanding composer himself, insures the meritorious nature of the music. No need to make apologies for these songs.

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# December Prayer Guide

This month's Prayer Guide is again presented as an aid for those who wish to enlarge their prayer ministries. It is intended to be suggestive rather than comprehensive and should supplement, not replace, the individual's prayer list of local needs, including the needs of his own church fellowship and community.

**THE PRESIDENT:** Remember to thank God for the remarkable degree of recovery which the President has experienced; pray for increasing physical strength and especially that he may continue to rely upon God in the day-to-day decisions which he faces.

**MEXICAN INDIAN MISSION:** Pray for this mission which is undertaking to help relieve some of the distress among Mexicans in its area as a result of hurricane "Hilda." Pray that this ministry may open the hearts of the people to give attention to the gospel message.

**MISSIONARIES IN THE SUDAN:** Pray that God will keep the door open for continued missionary work in this new African country. Political riots following withdrawal by the British made it necessary for these missionaries to leave for a time. Now they are back, but the future status of missionary work is still in question.

**REFUGEES:** Pray for the millions of refugees in Europe and Asia, especially for children and for families whose children are growing up without adequate moral and spiritual teaching. Remember the gospel work being done among these people.

**TELEVISION SERIES:** Pray for those responsible for final details in preparation for launching a new series of gospel-science television shorts by Moody Bible Institute.

**SERVICE MEN:** Pray for men and women in the armed forces, that those who are Christians may live unswervingly for Christ and that gospel work among the unsaved young men and women may be prospered. Pray for Christians who are facing temptation and discouragement.

**GOSPEL RADIO:** Praise God for the recent decision of the government of Ceylon to continue the commercial service of Radio Ceylon, thus permitting gospel broadcasts from South Asia. Pray that God will supply the needed equipment for the Evangelical Alliance Mission's new 20,000-watt gospel radio station in Korea. This station will also reach parts of China, Manchuria and Russia.

**SAIGON CHRISTIANS:** More than a thousand persons responded to the gospel during a recent co-operative evangelistic crusade in Vietnam's refugee-crowded city of Saigon. Pray for these new Christians and for continuing work in this center of tension and misery.

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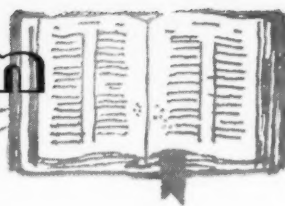
# Evangelism

## engagements

for

## DECEMBER

William Boyle, Editor



The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.



### East

#### MARYLAND

BALTIMORE: Nov. 25-Dec. 4, Hamilton Presbyterian Church, John David Tate, pastor. *Ayer*

BALTIMORE: Dec. 3, Youth for Christ, William Seip. *Yost*

BALTIMORE: Dec. 4-11, West Baltimore Bible Presbyterian Church, Arthur Slaght, pastor. *Manderson*

FREELAND: Nov. 23-Dec. 4, Gunpowder Baptist Church, Richard M. Kidd, pastor. *Pyle*

#### NEW HAMPSHIRE

WEST FRANKLIN: Nov. 27-Dec. 11, Wilnot Flat Baptist Church. *Harpell*

#### NEW JERSEY

BERGENFIELD: Dec. 7-11, Grace Church, John Taylor, pastor. *Sweeting*

FAIR LAWN: Nov. 27-Dec. 4, Van Riper Ellis Memorial Church, Richard Camp, pastor. *Sweeting*

#### NEW YORK

BINGHAMTON: Dec. 12-18, Missionary Alliance Church, Charles Olenhouse, pastor. *Manderson*

BROOKLYN: Nov. 28-Dec. 11, Faith Baptist Tabernacle. *Cherdin*

CARMEL: Dec. 13, Kent and Fishkill Baptist Church, J. Paul Spargo, pastor. *Place*

NEW YORK: Dec. 9-11, First Baptist Church. *Ayer*

NEW YORK: Dec. 14, Broadway Presbyterian Church, John Hess McComb, pastor. *Place*

PATCHOGUE, L.I.: Dec. 15, First Baptist Church, John E. Southard, pastor. *Place*

PENN YAN: Nov. 29-Dec. 11, First Baptist Church. *Kees*

#### PENNSYLVANIA

CHAMBERSBURG: Nov. 29-Dec. 11, St. John's Evangelical United Brethren Church, Amos Funk, pastor. *Miller*

CLARENDON: Nov. 29-Dec. 11, Evangelical United Brethren Church, LeRoy Lundgren, pastor. *Peterson*

JEANNETTE: Nov. 29-Dec. 18, Alliance Tabernacle, H. D. Stoddard, pastor. *Cloud*

LANCASTER: Dec. 17, Lancaster Youth for Christ, Robert L. Neff, director. *Place*

LINWOOD: Dec. 31, Marcus Hook Baptist Church, Jack Ludlam, pastor. *Place*

MOUNT CARMEL: Dec. 6-11, Ebenezer Mennonite Brethren in Christ Church, Herbert W. Hartman, pastor. *Place*

READING: Nov. 27-Dec. 11, Bethany Evangelical Congregational Church. *Calhoun*

TURTLE CREEK: Nov. 27-Dec. 4, First Baptist Church, T. J. Wehling, Jr., pastor. *Place*



### South

#### ALABAMA

BAY MINETTE: Dec. 26-Jan. 1, Eastwood Baptist Church, W. O. Robertson, pastor. *Pyle*

GULF SHORES: Dec. 7-18, Lagoon Baptist Church, Seth Murphey, pastor. *Pyle*

#### GEORGIA

ATLANTA: Dec. 25, Colonial Hills Baptist Church, Paul Van Gorder, pastor. *Pyle*

#### NORTH CAROLINA

ASHEVILLE: Dec. 14, Asheville Bible Church, Wesley G. Hurni, pastor. *Marchbanks*

BRYSON CITY: Dec. 9-11, Great Smoky Mountains Bible Conference. *Marchbanks*

#### TEXAS

ARCHER CITY: Nov. 28-Dec. 4, First Baptist Church, John Alexander, pastor. *Brannon*



### Central

#### ILLINOIS

CHICAGO: Dec. 4, Hoyne Avenue Wesleyan Methodist Church. *Humberd*

DECATUR: Dec. 10, Youth for Christ. *Auger*

KASBEER: Nov. 29-Dec. 11, Kasbeer Community Church, Kenneth Fensler, pastor. *Crowell*

LATHAM: Nov. 29-Dec. 11, Baptist Church, G. E. Presley, pastor. *Auger*

MUNCIE: Nov. 28-Dec. 11, First Baptist Church, R. E. Nast, pastor. *Sengpiehl*

OAK PARK: Nov. 30-Dec. 4, Madison Street Bible Church, John Emmans, pastor. *W. Johnson*

PARIS: Nov. 29-Dec. 11, Paris Bible Church, Don Stone, pastor. *Crowell*

TIMEWELL: Dec. 7-18, First Baptist Church, William R. Welch, pastor. *Emons*

WATSEKA: Nov. 27-Dec. 4, First Baptist Church, Arthur Neuenschwander, pastor. *Teuling*

#### The Places



Wil R. Johnson

Andrew Cherdin



Paul Levin and Bob Findley





## INDIANA

LINN GROVE: Nov. 21-Dec. 4, Evangelical United Brethren Church, W. E. Dye, pastor. *Emmons*

SOUTH BEND: Dec. 17-18, Youth for Christ, Don Beldin, director. *Auger*

WAKARUSA: Dec. 13-18, First Christian Church, Maynard Kulp, pastor. *Levin-Findley*

## IOWA

FLORIS: Dec. 5-18, Bible Baptist Church, Edwin Shelley, pastor. *Davidson*

MUSCATINE: Dec. 4-11, Walnut Street Baptist Church, Timothy Barrett, pastor. *Levin-Findley*

## MICHIGAN

CROSWELL: Dec. 5-11, Community Baptist Church, Clarence Bell, pastor. *Teuling*

DETROIT: Nov. 28-Dec. 11, John R. Baptist Church, Fred Lockwood, pastor. *Threlfall*

FLINT: Dec. 5-11, Rescue Mission of Flint. *Hammontree-Beckwith*

## MISSOURI

BOWLING GREEN: Nov. 28-Dec. 11, Mount Zion Baptist Church, Homer Arendall, pastor. *Conner*

GLOVER: Dec. 12-21, First Baptist Church, C. D. Manes, pastor. *Conner*

KANSAS CITY: Dec. 25-Jan. 1, Maywood Baptist Church, David Hause, pastor. *Appelman*

## OHIO

DAYTON: Dec. 4-18, First Baptist Church, Loren Brown, pastor. *Boren*

XENIA: Nov. 30-Dec. 11, Emmanuel Baptist Church, Lewis Button, pastor. *Savard*

## SOUTH DAKOTA

RAPID CITY: Nov. 20-Dec. 4, Union campaign. *Lintz*



West

## ARIZONA

MESA: Nov. 20-Dec. 4, First Baptist Church, Alfred M. Engle, pastor. *M. Fuller*

PHOENIX: Dec. 5-18, First Baptist Church, John Ashley. *M. Fuller*

## CALIFORNIA

MODESTO: Dec. 11-18, Fairmont Avenue Baptist Church, R. C. Christopher, pastor. *H. Anderson*



Canada

STRATHCLAIR, MAN.: Nov. 30-Dec. 11, Strathclair Baptist Church. *Cox*  
CONGRESS, SASK.: Dec. 5-11, Congress Baptist Church, Daniel Wiebe, pastor. *McAllister*

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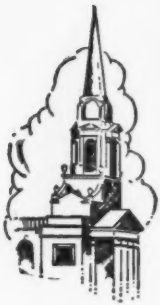
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## Evangelistic ECHOES

**E** VANGELISTIC reports this month again point up the fact that sound evangelism brings about many healthy results in individual churches in addition to the primary purpose of pointing souls to Christ and restoring others who have drifted away. We point to some of these secondary—but very important—results this month, bearing in mind that each campaign reported also bore its fruit in souls.

An increase in Sunday school attendance was mentioned particularly in connection with meetings in September at Utica Baptist Church, Francis A. Crown, pastor, where the evangelist was Ralph M. Davidson. Several pastors report attendance records in their Sunday schools broken during the services. Among them are Pastor Gordon P. Hay, who writes of services conducted by Jack Yost in the South Apalachin, N.Y., Free Baptist Church, and D. D. Williams, pastor of Addyston Baptist Church, where Hugh F. Pyle was the evangelist.

At meetings in the Feasterville, Pa., Baptist Church in September, Pastor George Cramer, Jr., reports that emphasis on Christian responsibility met definite needs and the church has been benefited. Practical emphasis was also a feature of the September campaign conducted in the Columbia, S.D., Calvary Baptist Church by Hugh F. Pyle. Teenagers there met for special classes touching on problems of Christian courtship, according to Otis R. Holmes, pastor.

In Colby, Kan., as a result of a campaign with Evangelist Bob Oughton sponsored by Colby Youth for Christ, many made decisions to tithe, to pray more faithfully and to witness—this according to Marvin Schmidt, YFC leader. Meanwhile at Sterling, Ill., O. W. Stucky emphasized Bible reading with the result that those attending read a total of 12,819 chapters. Nine persons read through the entire New Testament and eighty-five signed covenants promising

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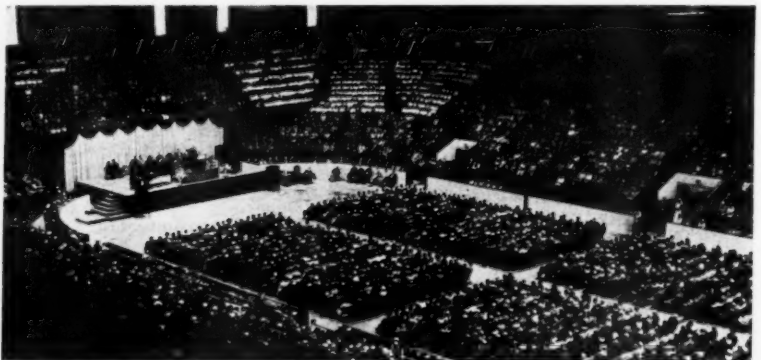
For some time MOODY MONTHLY has listed not only the future engagements of evangelists in the United States and Canada, but also brief reports of their campaigns.

During the past two years the number of evangelists included has doubled. The mounting space problem has resulted in a decision to discontinue publishing campaign reports in order that proper emphasis may be given to a month-by-month listing of future engagements.

This month, space has permitted us to include only a fraction of the many reports received. The editors wish to thank the many pastors, evangelists and other friends who so graciously have mailed reports and photographs for this and former issues.

to try to read through the Bible systematically. These decisions were made in connection with a campaign at Mount Sterling's First Baptist Church of which K. A. Anderson is pastor.

Response from young people was emphasized in reports from several campaigns. In union meetings in September with Evangelist Phil Shuler in Myrtle Point, Ore., a number of high school students indicated their desire to decide for Christ on one evening. A similar report comes from the director of meetings held in Salladasburg, Pa., where Evangelist and Mrs. Frank H. Harpell conducted a campaign at the Twentieth Annual



During the month-long Greater Toronto Evangelistic Crusade held by the Billy Graham Evangelistic Team, one Sunday meeting was held in the Maple Leaf Gardens Arena shown here. With co-operation of Toronto police, an entire downtown city block was roped off to allow an overflow crowd to listen to the service over a public address system. In other meetings of the crusade held in the C.N.E. Coliseum, 6,000 late comers were able to see as well as hear the service through use of closed circuit television, by viewing one of six eight-by-ten-foot screens in an annex.

Moody Monthly

Camp Meeting of the Lycoming County Sabbath School Association.

Emphasis was particularly on youth in two Canadian churches in September when Mr. and Mrs. William F. Wills led Youth Crusades in the Vancouver, B.C., area. In the Evangelical Free Church, of which Charles McGee is pastor, 150 different young people up through junior high school age were reached. The following week, 385 young people registered during the crusade in Frasersview Community Covenant Church, Martin Ramsey, pastor.

A notable spirit of unity prevailed in the Keyesport, Ill., union campaign which closed early in September. Evangelist Bennett Arthur conducted the services in an open-air amphitheatre, and a spirit of revival remained in the co-operating churches after the meetings closed.

Continuing effects of evangelistic meetings are also being felt in the Sparlingville Baptist Church, Port Huron, Mich., where the members were led during the campaign in September with Evangelist Walt Handford to take a step of faith to assume full support of their pastor, Jack Oliver, allowing him to devote his full time to the work of the church.

The spotlight of blessing was turned upon the evangelist when at the close of a four-week tent crusade in September, held in Hamilton, Mich., Christian business men from the Holland-Zeeland area presented Wes Auger with the new tent which had been rented for the crusade. And in Grand Rapids, Mich., evangelistic services conducted by J. Oscar Wells marked the dedication of enlarged facilities of the Good News Baptist Chapel, according to the pastor, S. H. Houbolt.

Word comes this month also concerning recent evangelistic campaigns in Europe conducted by William Hoover during a two-month leave of absence from the Clay Street Baptist Church, Benton Harbor, Mich., of which he is pastor. This was his fourth such trip. The evangelist was accompanied by his wife and party of musicians, including his daughter. Meetings were held in Portugal, Spain, France, Italy, Switzerland and six weeks in Germany where he addressed an estimated 50,000 during his stay. Mr. Hoover reports that his message was eagerly received.

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December, 1955

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that whosoever believeth in Him,  
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John 3:16



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## The Growing Faculty at MBI

At the center of Moody Bible Institute's far ranging ministry is the school.

And making up the indispensable core of the school is the faculty, whose hearts are set on the teaching and training of 1800 Christian young people who attend the Institute's day and evening classes. Some of these faculty members have become part of the school tradition—like Dr. P. B. Fitzwater, who gave more than forty years to the classroom, and Guy Latchaw, who is now in his thirtieth year of teaching. The majority of the faculty, however, have joined the staff within the last decade. This fall, five more new faculty members were appointed.

Probably few realize just how much prayer, time and effort are involved in calling a new teacher. Often an appointment is preceded by months of correspondence involving not only the appointee but others who know him. Abilities and educational background are carefully considered, practical problems such as housing are discussed, and above all the leading of the Holy Spirit is sought both on the part of the Institute and the one under consideration.

This semester there are 44 regular members of faculty, 7 technical instructors and 27 special instructors, making a total of 78. Many instructors are leaders in their fields. They are in constant demand for conferences and lectures in Christian education, music, missions and other fields. A number of them extend their ministries by writing books and contributing to various Christian periodicals.

Among those who joined the faculty this fall is Dr. Robert H. Belton, formerly president of Kansas City Bible College. He is now teaching New Testament, theology and evangelism. Dr. Belton spent thirteen years in the gospel ministry. He received his formal training at Moody Bible Institute, Xenia Theological Seminary and Northern Baptist Theological Seminary, and was honored with a Doctor of Divinity degree by Talbot Theological Seminary.

Also new as a full-time teacher is

Lawrence E. Pearson, who, after four years as a special instructor, accepted the call to become a regular member of the faculty. Mr. Pearson recently completed ten years of very successful ministry as a pastor in the Norwood Park Baptist Church of Chicago. He is a graduate of Moody Bible Institute, Central YMCA College and Northern Baptist Theological Seminary, and has also completed residence work for his Master's degree at Northwestern University. He is teaching Bible analysis, theology and practice preaching.

Dr. Charles F. Pfeiffer, a third addition to the Institute faculty this fall, is a man of outstanding ability. Dr. Pfeiffer holds a doctor's degree in the fields of Hebrew and cognate learning, and is well prepared for his teaching responsibilities in Old Testament and Hebrew. For the past ten years he has been pastor of the Fifth Reformed Presbyterian Church of Philadelphia and he has taught at the Philadelphia Bible Institute, Lancaster Bible Institute and King's College as well.

Several additions have also been made to the music faculty. In the past few years, the Music Course has taken on real stature under the directorship of Don Hustad. The curriculum is comprehensive and practical with a strong teaching staff. This fall Robert C. Carbaugh joined the faculty to teach Music in Foreign Missions and music conducting. In addition he is directing the Women's Glee Club and the Oratorio Chorus. Mr. Carbaugh for some years taught and ministered in the Hawaiian Islands.

Sheldon Fardig has also been appointed to the faculty as Assistant to the Director of the Music Department. Besides carrying out administrative duties, he will teach several instruments and direct the school orchestra. Mr. Fardig is a candidate for a doctor's degree at Northwestern University.

The Music Department is also very happy to welcome back Preston Rockholt. After two years in military service,

Mr. Rockholt, who is a gifted organist, has returned to the faculty to resume his position as teacher of organ.

All in all, the Institute has a great deal for which to praise God in the strengthening of its faculty for the work of this school year, and, as the Lord tarries, for the years ahead.

### New Alumni Broadcast

A new Moody broadcast, "Strength for Today," is now being aired each Friday night from 11:15 to 11:45, Central Standard Time over KXEL, Waterloo, Iowa. KXEL is a 50,000-watt station located at the 1540 spot on the radio dial.

The programs include messages by Institute President William Culbertson, music by the student ensemble directed by Gil Mead, solos by Alvin Hirsch, and songs by the entire student body. C. B. Nordland, Manager of the Publications and Radio Division, is the master of ceremonies, and alumni news is given by Herbert Lockyer, Jr. Time for the program has been made available by special arrangement between Dr. W. E. Pietsch and the Alumni Association. Dr. Pietsch has carried on a seven-days-a-week Bible teaching ministry over KXEL for thirteen years.

Those who hear the program and write during October, November and December will receive free the 128-page book, *Power in Prayer*, by E. M. Bounds. The Institute's many friends and alumni are invited to listen to and pray for this broadcast. With good reception, it can be heard almost anywhere in the United States and in much of Canada.

### News in Brief

The United States Air Force has donated to the school a J35 Allison jet engine. It will be used in the Missionary Technical Course for class instruction. The Navy also has offered a helicopter to the Institute for missionary aviation classes.

Dr. P. B. Fitzwater, who retired in 1954 after teaching at the Institute for more than forty years, has just turned over to Moody Press his manuscript on

*Teaching and Preaching the New Testament.* This volume is dedicated to students of the Pastors Course and the thousands of other men and women who in the years past have attended his classes.

Robert E. Constable, vice-president in charge of the Development Branch, recently spent some time in Washington, D.C., showing the complete line of Institute film productions to Air Force chaplains. He reports that their response was very encouraging. The Bible story films will apparently meet a great need among the children of Air Force personnel while it is expected that the Institute's science television films will be shown on Air Force bases around the world.

John Peterson, talented musician and composer, after four years on the staff of WMBI, has taken up a new work in Montrose, Pa., with Al Smith of *Singspiration*. John is the well-known author and composer of "It Took a Miracle," as well as dozens of other hymns and choruses. At *Singspiration* he will write and edit music, make recordings and also continue his radio work.

In order to meet the needs of the rapidly increasing population on Chicago's South Side, Moody Press has opened its third Chicago retail store. The store is located at 4715 South Parkway, in the heart of a large shopping district. It is a matter of earnest prayer here at the Institute that this, as well as the other Moody Press bookstores, will provide a channel for the distribution of Christian literature in that vast and growing area.

## The Life of Fellowship and Fruitfulness

[Continued from page 24]

Lord, and our handling of the material means we hold for the Lord.

### III

When we enter the realm of the Spirit, we are peculiarly exposed to the danger of being deceived and ensnared, for more errors and excesses have been committed in this area of truth than in possibly any other. Having, therefore, referred to the indwelling Spirit as the evidence of the abiding presence of God, the inspired writer hastens to warn us against the danger of being deceived by false prophets who speak not by the Spirit of truth, but by the spirit of error (4:1).

But how may we understand the difference between the spirit of truth and the spirit of error? What are the distinguishing marks which indicate that which we are to follow and that from which we are to flee? We are not left in doubt. The confession or denial that Jesus Christ is "come in the flesh" is the touchstone that reveals all (4:2). Every one who is indwelt by the Spirit of truth will sincerely confess the incarnation of Jesus Christ. To all such He will ever be "God manifest in the flesh" (1 Tim. 3:16), "the Word . . . made flesh" (John 1:14).

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is, but a heartfelt acknowledgment of allegiance to the One who came from glory to earth (v. 2). Failure to make this confession reveals a spirit that is not of God, just as much as a deliberate denial would do. In fact, this is the spirit of antichrist—the very essence of opposition to our Lord. In the first century, as in the twentieth, that which revealed the opposing forces in the world was the attitude men adopted toward our Lord Jesus Christ.

Yet, there need not be any fear in the heart of the child of God as to present victory in his life, nor any doubt as to the ultimate outcome of this struggle in the world. The presence of the omnipotent, infinite Spirit of God in the children of God is the guarantee of victory (v. 4). The false prophets of that early day, like their present-day successors, were of the world; they spoke with worldly wisdom concerning worldly principles; and thus were gladly heard by the men of the world (v. 5). But the apostles were of God. Their message was divine in origin and nature; its principles were heavenly, not earthly, and this was recognized by all who were of God.

If a message be given by the Spirit of God, then all those who are indwelt by that Spirit are bound to recognize its true character, for in it they will hear the voice of the good Shepherd. Christ declared of His own, "My sheep hear my voice, and I know them, and they follow me" (John 10:27). And of the Spirit of truth He promised, "He shall glorify me: for he shall receive of mine, and shall show it unto you" (John 16:14).

Apostolic teaching and preaching was of God; it was the message of Christ to His own. He who received it, then, manifested that he was of the truth; if he rejected it, he revealed his adherence to a system of error. So it is today. There is a subtle form of error which has for its slogan: "Back to Jesus." Under close scrutiny, however, that which taken at face value would seem to vouch for loyalty to Christ is exposed as only a sinister effort of the evil one to discredit apostolic teaching. Being ensnared thereby, the Christian would be robbed of the rich unfoldings, through the Spirit, of those Pauline epistles which contain the very meat and marrow of Christianity.

How subtle is Satan! How we need constantly to be on our guard against his enticements to error! But the God of love who gave His beloved Son as a Sacrifice for us will beget in us the fruit, not only of sacrificial giving and confident praying, but of loyal overcoming by the indwelling Spirit of Truth.

#### STUDY OUTLINE

God's Love, Perceived in Sacrifice, Bearing Fruit, I John 3:16-4:6

In Sacrificial Giving (3:16-21)

In Confident Praying (3:22-24)

In Loyal Overcoming (4:1-6)

[Next month: "Fruitfulness through Divine Love Manifested in the Gift of His Son"]

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## Appointment for Wise Men [Continued from page 17]

and Christ, when they were eight days old, at their circumcisions (Luke 1:59, 2:21).

Why then did Herod fix at two years the age limit of the children to be killed? His character was such that he would not have been unduly concerned about confining his order to the narrowest possible limits. Only two years before he had killed many of the leading Pharisees on suspicion that they were plotting against his throne, and had even murdered his own mother and wife—also on suspicion. And at all costs he would have wanted to be certain that the One born King would not escape.

Further, had the Child been nearly two when the magi arrived, would they not have asked, "Where is the Child that has been born King of the Jews," rather than "where is He that is born" as if it had happened only a few weeks before. The statement of Matthew 2:1 is: "When Jesus was born in Bethlehem . . . there came wise men"; not "after" Jesus was born, not "while Jesus was still in Bethlehem." This is language which could be used about an infant a few weeks old.

Matthew 2:11 then states of the wise men, "When they were come into the house they saw the young child." The crowd that had come to Bethlehem for the enrollment had now dispersed, and accommodation was available. But why had not Joseph and Mary gone home like the rest?

The answer seems clear from Luke 2:22: "When the days of [Mary's] purification according to the law of Moses, [forty days for a male child] were accomplished, they brought Him to Jerusalem to present Him to the Lord." They could not have gone home earlier. At the stated time they took the Child to the temple. This visit was the occasion of Simeon's prophecy and Anna's adoration. Then it seems certain they returned to Bethlehem, six miles away, possibly as if it were too late in the day to set out for Nazareth seventy miles distant. This we know because it was in Bethlehem the wise men found them, and it is there that the Child became the focus of the wise men's gifts and worship (Matt. 2:11).

Now God had strangely ordained that His exalted Son should be born in the cattle enclosure of an inn, and in such lowly surroundings, that as Saviour He might evidently be within reach of the poor and lowly. But it was also needful that His divine origin should likewise be stressed. It was also needful that He should be announced to the nation of Israel as "King of the Jews." But with a murderer already on the throne, such an announcement brought the Child into deadly danger.

The public annunciation having been made in Jerusalem, and worship having been rendered in Bethlehem, there was no time to be lost.

Apparently the very night of the worship, a dream from God warned the wise men, who departed "another way." And apparently the very next night a second dream was given, this time to Joseph, who was warned: "Arise and take the young Child and his mother, and flee into Egypt . . . for Herod will seek the young child to destroy him" (Matt. 2:13). And such was the urgency and imminent danger, that Joseph "arose and took the young child . . . by night and departed to Egypt" (Matt. 2:14 A.S.V.).

Here we see clearly and remarkably the overshadowing, protecting hand of God, as He timed events so exactly and accurately. For it seems the wise men came on one of the only two days available. For had they come, say, even thirty-five days after the birth, Mary could not have left, since all the demands of the law must be exactly fulfilled about Christ and the law stipulated forty days. The wise men's early appearance in Jerusalem would therefore have resulted in Herod's executioners arriving in Bethlehem while the Child and His mother were still there. On the other hand, had the wise men arrived say forty-five days after the birth, Joseph would surely have returned to his occupation in Nazareth and there would have been no Child in Bethlehem as promised by the prophecy of Micah 5:2, cited to the magi at Herod's court.

This exact timing by God of the arrival of the Magi on one of the two days available is a remarkable proof that He still absolutely controls all events which concern His Son, and equally, today, the daily destiny of those who have become His sons through faith in Jesus Christ. Around us are "the everlasting arms" of One who is infinitely wise and loving and omnipotent. Now, as He declared of old, "he that toucheth you toucheth the apple of his eye" (Zech. 2:8). Thus we may continually and confidently say: "The Lord is on my side; I will not fear: what can man do unto me?" (Ps. 118:6).

END

## Pause at the Milestone

I Samuel 7:12

For:

1. A Grateful Retrospect
2. A Prayerful Introspection
3. A Hopeful Prospect

—Earl V. Willetts.

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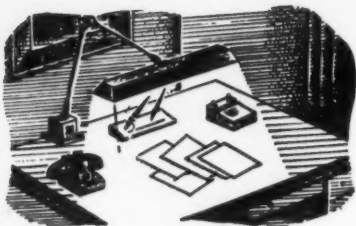
HAZEL GODDARD, Editor

# YOUTH

## *Supplement*







## Quotes You Wrote

### Teen Stories Tops

I have been reading MOODY MONTHLY now for three months and I've read every bit of the YOUTH SUPPLEMENT each month. The teen-age stories by Margie Griffin, Esther Moneysmith and Dick Jensen were tops and I want to add my bit of encouragement to them.—P.P., San Francisco, Calif.

### Going Places

The recent issues of MOODY MONTHLY have been fine—the magazine is really going places in my opinion. The Teen Tip-Off study on I Thessalonians was excellent—R.S., South Dakota.

### Student Medicine Good Idea

Just finished reading "Student Medicine" and think it's the best idea you've had yet. I believe God is going to use the column to help many of us.—T.T., Illinois.



## Time's Running Out

THERE are only a few more weeks to get in under the wire on the YS name contest. In case you don't know, YS stands for YOUTH SUPPLEMENT; but you can forget it, for chances are the new name will have other call letters.

The teen-ager who suggests the name that clicks with the editors will receive a handsome General Electric clock radio free and postpaid. Keep it short, easy to say and descriptive of the section.

Send in as many names as you wish, but remember—each should be on a separate post card or letter. Be sure to include your name, address and age with each entry.

MOODY MONTHLY editors will be the judges, and they reserve the right to refrain from giving an award if in their opinion no one submits a suitable name. If more than one sends in the same name, only the suggestion postmarked first can be accepted. Your entry must be postmarked not later than December 24. Send to YOUTH SUPPLEMENT 820 N. La Salle Street, Chicago 10, Ill.

# TEEN TIP-OFF

## from your YS Editor

**T**HE big push is on! Uncle Sam is signing up recruits all over the country to master the situation before it gets out of hand. You think I'm kidding! Have you ever worked in a post office during Christmas holidays? So, maybe they do push boxes instead of bayonets . . . maybe Uncle uses mail carriers instead of aircraft carriers and they handle greetings instead of grenades . . . it is still a big operation. Ask any mailman who battles the bulge as he keeps filling mailboxes with "Best Wishes", "Merry Christmas" and "Happy New Year."

As a young person, you're probably just getting into the swing of the custom of sending Christmas cards. If you have a long enough list you might send one of those snazzy personal jobs, but most likely you'll just push your way through the mobs to finger a few specials at the neighborhood book store. You won't like the gushy ones, so you'll probably end up wishing your friends, "Peace on Earth."

Of course, there's no law that forces you to send Christmas greetings, but if you really want to get in on this thing why not send something that really counts, something personal, something that has *meaning*?

Take a look at that greeting list of yours again. Have you ever told your friends what Jesus Christ, the One whose birthday the world is celebrating, means to you personally? If your friend is unsaved, have you ever made an attempt to witness to him or to her? You couldn't find a better time than Christmas to do it. Why not write a Christmas letter to each of your friends? It could go something like this:

Dear Joe:

*You'll no doubt be surprised at receiving a letter from me, but this year I decided to write letters instead of sending Christmas cards. As the Christmas season comes around again I realize that I have never really told you about the personal contact I have had with the One whose birthday we are remembering . . .*

There's a start. You take it from there and tell him or her about your conversion. If there was no particular time, tell him that, but also give your testimony as to what Christ has meant in your life.

If your friend is a Christian, you will want to make the second sentence something like: "As the Christmas season comes around again I want my Christian friends to know how much the Saviour means to me personally . . ."

It won't be easy. Thoughts like this will go through your mind: "Man, she'll really think I've gone beserk!" Or: "He'll be embarrassed, and won't feel the same around me." Or: "That's not the way to approach my friends." You can be sure the devil will flood your mind with excuses, but you pray about it anyway, and if God tells you to go ahead . . . do it!

If it will help any, I know of a girl who tried it, and it worked. There was one person in particular she nearly left out because she was afraid it would hurt more than help. To her amazement, the friend wrote and thanked her for her interest and concern. There was no definite sign of conversion, but she heard the gospel.

Maybe you are in such close contact with your friends that a letter would look silly—they might even think you were afraid to talk to them and were just taking the easy way. In that case, take the opportunity Christmas gives and talk to your friends. Open up in a natural way and let them know where you stand. The same person mentioned above witnessed to her brother at a family Christmas gathering. Before the year was up he was killed by a train, and God gave the assurance that he turned to Him before he died—perhaps God used the very truth given out in the talk at Christmas time. We can't know about those things. Often we do not see the results, but our part is to witness. Then the Holy Spirit does the rest.

So, if Christ's birthday is real to *you* why not help to make it real to *your friends*?

Moody Monthly



# YOUTHGRAM

*Youth in action cross-country*

By JACK DANIEL

» Youth and the manpower picture.—While the world's politicians debate aerial inspection of armaments, and the heads of Army, Navy and Air Force discuss the possibilities of push-button nuclear conflicts using few humans, America's youth looks forward to service to his country.

Like any other young person between 18 and 26, the Christian must decide whether to enter military service soon, with the hope of getting it over as quickly as possible, or trying to get further education before Uncle Sam beckons.

Last summer's newly enacted reserve law, just now getting into gear, has a brand new feature which will allow less than a third of those who reach seventeen each year to enlist in the Army for a special program of six months training followed by seven and a half years in the reserve.

The draft keeps going, however, and continues taking young men of about 21 years of age for two years active duty followed by four more years in the reserve. Acceptance of volunteers will continue.

Point for the born-again draftee, volunteer or reservist: If America still needs manpower, at least till the advent of the robot war, God also needs young men to serve Him in every branch of service. Upon entering service, the Christian youth would do well to look for members of the Navigators on his post. With the pressures that are inevitable in the service, a vital Christian contact becomes essential to the maintenance of a strong Christian testimony.

» Quadruple-threat gridder.—That's Wheaton's fullback, Dave Burnham. A senior from Akron, Ohio, Dave passes, kicks and runs, helping the Crusaders on to victory in football, without neglecting the scholastic side of his education. Added to a list of achievements was the distinction of being named on the Academic All-American (to go with his selection on the "Little All-American" as one of the best footballers in 600 small colleges). In his three years as a history major Dave posted a 2.6 grade point average, putting him among thirty-two grid stars thus honored for carrying the ball as scholars as well as athletes.

Dave spends summers as pastor's assistant at his father's church, the Chapel on Fir Hill in Akron, where he and his dad, the Rev. Carl Burnham, preach at alternate services.

» Caught in the tide of "ramas" (i.e. Powerama, Motorama, Scoutorama), Youth for Christ Middle West leaders have named their December 28-30 conference at Wheaton College: Holiday Cluborama. The conference will involve most of Wheaton's campus, attract upwards of 1,000 high school members of YFC Clubs, and feature YFCI Prexy Dr. Bob Cook, basso Bill Carle, organist Les Barnett, Wheaton professor Dr. Howard Goddard, and various Youth for Christ leaders.

How-To-Do-It sessions will spark the delegates in a number of fields related to their own gospel activity on campus: song leading, soul-winning, preparing messages, Bible study, starting clubs.

Delegations will come from most of the 200-plus YFC clubs in Illinois, Indiana and Wisconsin high schools.



Sara Inman, 19, has an unusual and powerful testimony to what God had meant to her. She lives in Parkwood, North Carolina, and although she is confined to her home, her life has been a witness to the whole area.

THE WINNER of the 1955 *Teens in Type* story writing contest will be announced next month!

## TEENS in Type

### No Problem Too Great

By Sara Inman

I AM nineteen years old, and have been a victim of polio for the last seven years. When I was eleven years old I attended a revival meeting, where I accepted the Lord Jesus Christ. Then, when I was twelve, I was stricken with a severe case of polio. I had spinal and bulbar types and as a result was completely paralyzed.

Can you imagine what it is like when all you can move are your eyes? I couldn't even swallow. For more than a week I was in an iron lung and the doctors gave me up as a hopeless case. "Unless," they said, "some Higher Power takes over."

That is just what happened. My family and friends prayed and God brought me back from a living death. The progress back was slow. I lay in bed flat on my back for eleven months before I could use a wheel chair.

At my first realization that I was completely helpless—I couldn't even scratch my own nose—I thought that I had rather be dead. Then, I began to look around at the other patients. Many of them were in worse condition than I. Some of their minds were affected. How thankful I was that that had not happened to me!

I began to take stock of myself. I thought of the passage of Scripture which says, "I will never leave thee, nor forsake thee." Then I remembered that I was not alone. God knew all about what had happened to me and had permitted it for some reason. Romans 8:28 also gave me courage.

During the last seven years I have made remarkable progress. Although I am far from being a normal person, there is now movement in my right leg. I wear hand-splints on my hands, a cellulose acetate jacket on my body, and I have a portable wheel chair with arm sling and lap board attachments. Also, I have long leg braces and crutches, and with the aid of all the braces I can stand for one hour each day. I feed myself, embroider, write, and have just recently learned to type.

The reason I have told my story is because I imagine that there are plenty of other people who have had similar experiences. Perhaps this will help them. Some folks might look upon me an unfortunate person, but I don't feel that way about it.

I desire the prayers of all who read this. I want always to be in the Lord's will and to do only the things that will be pleasing and glorifying to His name. There is no problem too great for Him—that has been proven in my life.

☆ ☆ ☆

## Dispatches by Dream

### A QUIZ

By M. Ruth Calderwood

Ask for whatever you want

Gideon would win

Flee into Egypt

Famine would come

He'd rule his brothers

Do not condemn Jesus

The land he slept on would be his

Don't visit Herod again

He'd get his job back

Kingdoms of this world would end

Find correct answers on page 96.

1—( ) (a) Joseph (O.T.)

2—( ) (b) Nebuchadnezzar

3—( ) (c) Pilate's wife

4—( ) (d) Pharaoh's butler

5—( ) (e) Midianite

6—( ) (f) Wise men

7—( ) (g) Solomon

8—( ) (h) Jacob

9—( ) (i) Pharaoh

10—( ) (j) Joseph (N.T.)





# New Look at the Old Book

By Ray C. Stedman

*Another search for Bible truths which are  
personal, practical, perpetual and pass-on-able*

## Do You Have What It Takes?

**H**ow are you doing? About Bible study I mean. Have you begun to find that Bible study really can be interesting and even exciting? You'll find it so if you remember to put into practice the four P's (P for principle) of adequate Bible study. You remember: *personal*, which means you must do it; *practical*, which means we are going to take God's hint on Bible study and follow II Timothy 3:16 as our method of getting at the truth; then *perpetual*, which means you keep at this day after day; and finally, *pass-on-able*, in which you pass on what you learn to someone else and thus make it stick.

Well, here we are looking over young Timothy's shoulder as he is reading a letter from the apostle Paul. Though this letter was written to this young fellow nearly twenty centuries ago, it is really terrific how it seems to hit the nail on the head as far as our own lives are concerned.

♦ You remember how last month we found some wonderfully helpful things in the first eleven verses of this first chapter to help us in living the Christian life? This month, let's start with verse 12 and go on through to the end of the chapter. After you've read through these verses a couple of times, start looking for the four things that II Timothy 3:16 tells us to watch for.

First, what's the doctrine, or teaching of these verses from 12 to 20? Did you notice when you read these how Paul is talking about just two people? The verses from 12 through 17 have to do with himself, and then from 18 on through 20 he is talking directly to Timothy. Now, with that hint, go back through and read them again and see if you can see what he says about himself and Timothy.

Of course, you see that he is really giving his own personal testimony in the first six verses. So write down in the margin of your Bible just opposite those verses something like "Paul's testimony" or "Paul's experience," or "How Paul became a Christian," or something like that in your own words. Then, you notice in verse 18 that he says to Timothy, "This charge I commit unto you," and you find the charge in verse 19. So why not write down opposite verses 18 to 20 something like "Timothy's charge," or "Paul's challenge to Timothy," or again, whatever you think sums it up best.

If you are working with a worksheet (which is a very good idea), you will want to put down under "Doctrine" the phrases you have selected and with them the verses they cover. Now let's go just a little farther with this teaching business. Did you notice in Paul's word about himself that he gives two reasons why he became a Christian? You get the first one in verse 13. After telling us what he once was—a blasphemer, a persecutor, and injurious—then you notice he says, "I obtained mercy *because* . . ." It's always a good idea when you see a word like *because* to stop and pay close attention. Now you can put down on your worksheet: "First reason Paul was shown mercy: Being ignorant, he did these things in unbelief."

That's a mighty good reason, isn't it? You were born ignorant, you know. So all of us were born in a state of ignorance concerning God, but we only have ourselves to blame if we refuse the light when it comes. Now notice what Paul says happened to him in his state of ignorance. Did you catch that key word in verse 14—*grace*! And with grace goes faith and love from Christ Jesus. In other words, Paul's ignorance and unbelief called forth the grace of God that changed him from a blasphemer to an apostle. You see how he sums that

up in that wonderful verse 15? That is the experience of every one of us who have become Christians.

Having found all this, I am sure you've already noticed that verse 16 starts out with another reason for Paul's salvation. Notice again you have the word "cause," which is just another way of saying, "because." What's the reason this time? Not because of what Paul *was*, but because of what he *will be*. That is, what God intended to make of him: "a pattern to them which should hereafter believe on Him to life everlasting." There you have in a nutshell why we pay so much attention to Paul's letters today. It's because God designed that he should be a pattern, an example, for us to follow in this Christian life.

Verse 17 reveals how thankful the apostle is for the tremendous gift of salvation which has come his way. He can't wait, but breaks out into a real shout of praise to God who made it all possible. And that's exactly what he started out to do in verse 12—remember? "And I thank Christ Jesus our Lord who hath enabled me."

♦ WELL, if you got those two reasons down on your worksheet, you'll have a lot to think over for a while. Now go on into the second section with what you have in verses 18 to 20 concerning Timothy. What is the "charge" which the apostle gives to this young man? It's easy to find. Put it down. One: "holding" or "having faith"; and two: "a good conscience." Some of you may have caught in verse 18 the reason why these are important: "That thou mightest war a good warfare." Here are the two qualities absolutely necessary to make a good soldier of the cross. Do you have them?

Well, so much for "teaching." Now, let's turn quickly and briefly to "Reproof" and "Correction." What is there in the passage against which you are warned? There it is, staring right at you in verse 19. Making "shipwreck" of your faith! Shipwreck! And notice how the apostle links with shipwreck the matter of blasphemy. These two men, Hymenaeus and Alexander, did both. They blasphemed God and made shipwreck of their faith—how? By putting away a good conscience.

Now, if you've put down "Avoid shipwreck of faith" under "Reproof," now turn to the "Correction" side. What do you find to keep you from shipwreck? Again you come back to those two wonderful words in verse 19. "Having faith and a good conscience." Jot these down. Faith means trust—trust in God, no matter what. And a good conscience means—well, you ought to know that one: obedience, of course! Obedience to the Word and will of God.

♦ Now you're ready for that last and most important of all divisions: "Instruction in Righteousness." This is the personal, intimate part of your study. Look over what you've written down concerning these verses and make them a matter of prayer in your own life. How is *your* ship doing on this voyage of life? Are you heading for the rocks of unbelief? Or are you steering a clear course, with the Lord Jesus as your guide and Paul as your example? Be honest now, and face the things that are wrong in your life. Then do something about them—confess, be cleansed, and start anew, in fellowship with God.

Next month let's look at chapter two of this wonderful little letter. It's a short chapter but, man, is it full! Better start working on it as soon as you wind up chapter one. **END**

# Your Best Friend Won't Tell You if you pull

## BANQUET BONERS

By Faith Coxe Bailey



**T**HAT Very Special Person of the Dunstan Street Church has invited you to the Fellowship banquet, and there you are—you who have been eating three square meals a day ever since you can remember—scared to death. You're frankly terrified you'll use the wrong fork, or eat his salad by mistake. You have an uneasy feeling that eating at a banquet table is a different kind of eating than the homegrown breakfast-nook variety.

But let's look twice at this banquet table. Under the white linen cloth, isn't it only the furniture that the juniors color maps on every Sunday? Durable and solid, for junior wear-and-tear, it won't fail in the midst of the banquet either.

So with manners. Banquet-going manners are everyday manners—solid, dependable, and full of downright common sense and Christian courtesy. Servicable for breakfast nooks, they won't fail you at a banquet!

Before you sit down, for example, you'll pause to thank God for the superabundance of good things before you. Exactly as you do in your own breakfast nook. So, when you reach your chair, pause, please. And calm the chatter. Your pastor, or the Fellowship president, will let everybody know that this is the time for a few moments of serious-minded reverence.

Then, up comes the chatter, and back comes your chair. He (the VSP) pulls it back, waits until you're safely in position, and then slides it under, as you slowly sit. (One caution to your escort: Don't yank the chair way out so Debby has to grope for it. And don't slam it in so suddenly that it bangs her about knee-level and throws her off-balance.)

Now—while you're chatting—get the picture.

At the left of your place setting—maybe a soup bowl, an empty dinner plate or a shrimp cocktail—is a napkin, either under the fork or slightly to the left of it. Take this at once, before you eat or drink, and put it on your lap. It's as big as a poncho? Then, lady (or sir), you've unfolded too much. A big, generous dinner napkin gets unfolded only half way. If the napkin's

tinier, unfold it all the way.

But, Debby complains, my pocketbook's there already, in my lap. Quite right, gal, your pocketbook is in your lap, and it stays there. It never appears on the table, along with the celery and the anchovies. Not even neatly, discreetly beside your place. Nor does it get dropped surreptitiously to the floor. But there's a bright side, Debby—it's a handy, practical anchor for that dinner napkin.

Whoever dreamed up silver arrangement had a tidy mind. Or just took pity on baffled people. Because, today, silver is arranged in exactly the order in which you use it. You use first the fork at the extreme left. A salad fork on the outside is a salad fork, not to be hoarded for the piece of apple pie coming later. But a salad fork on the inside means it's a dessert fork, so hands off until the last course.

Your salad, by the way, is as close to the implement for eating it as it can get. It's on the left, directly beside the salad fork.

If the spoon on the extreme right is a jumbo one, it's a soup spoon, for first course, of course. And bread-and-butter knives are placed on your bread-and-butter plate, at the right, directly above your dinner knife and spoons.

When you finish with the soup, your spoon stays in the soup plate (bowl up), but not so in a bouillon cup. Take it from the cup, lay it (bowl up) on the plate under the cup. In fact, spoons never linger long in any cup—tea, coffee or whatever. They are always retired to the saucer under it.

Once you disturb this beautiful arrangement, what then? When you're through cutting, the dinner knife goes across the top of the plate. When you're through with the fork, it parallels the knife, across the plate. Please don't build a gangplank from table to plate with your used silver.

What are they serving tonight? Chances are it's breakfast-nook food with a banquet flourish. So don't worry about it. Soup, for instance. Oddly enough, the old cliché about dipping soup spoon into plate and pushing the outer rim of the spoon away from you is very much all

right. Oyster crackers have permission to be dropped gently into soup. But bread and larger crackers—an unequivocal no!

How about baked potatoes? Fingers or knife-and-fork for the initial cutting into? Either, as you like. You can break the potatoes in half with your fingers, then scoop out all the insides with your fork; or scoop as you eat. If you like the skin, eat that, too. Cut the potato into halves with a knife, then cut them again to pieces of eatable size. Butter those pieces with your fork.

A piece of bread and butter? Don't lay it flat in the palm of your hand and butter it in mid air. Break the slice in half, place it on the edge of your dinner plate (or bread and butter plate), then butter it with your own butter knife. If there isn't a butter knife, use your dinner knife.

Corn on the cob? Butter a few rows at a time with a knife, grip one end in each hand, eat quietly, and—good luck. Even Emily Post admits few conquer the problem of how to eat corn gracefully.

Olives? Strictly for the fingers—from main dish to mouth.

Salads? Lettuce, that is? Forget the old wives' tale about hearing the lettuce squeal if you cut it with a knife. It's sensible and now, it's correct.

Chicken? Don't try to set the pace. And don't pick up second joint, leg or even wing in your hands—unless the president of the youth fellowship or the pastor himself does so for all to witness.

Gravy? No, you don't mop your plate with your bread. But you can (if you want to) put a small piece of bread onto the plate, let it soak up considerable of the delicious stuff, then cut it into bite size and eat it with a fork, exactly as you would any other food on your plate.

Steak? With knife in right hand and fork in left for a better grip, you cut a few small portions at a time. Remember, you're not making chop meat or preparing baby brother's supper. Once through cutting, fork transfers back to your right hand.

Here are a few don'ts to keep in mind. Don't guard your plate with your left arm as you eat with your right hand.

Don't push the plate away from you when you're finished. Don't dunk—*anything*. Don't take your knife and fork from your plate when you pass them for second helpings—if they're balanced properly across the plate, you have no problem. Don't put your elbows on the table. Don't put your left hand anywhere except in your lap.

No, there's nothing like knowing the rules to tame those butterflies. Remember these at the next banquet—and who knows—that VSP (Very Special Person) may invite you next to meet his family—around the breakfast nook, that is!

I do not know of a more practical approach to the promises of God than a daily consumption of His Word. Regularity of spiritual diet is the secret of Christian growth. A haphazard approach to God's promises, or a feverish search in His Word during times of trouble are poor substitutes for consistent spiritual meat.

—Christian Beacon

### READ THIS

The nicest words I know are these:

"Excuse me," "Thank you," "If you please."

I find I need them every day,

Whatever other words I say.

It helps me all the way along

To say, "Excuse me" when I'm wrong.

No service rendered me so slight

But somehow "Thank you" seems just right;

I find that simple "Yes" agrees

Not quite so well as "If you please."

Such friendly little words are bright

With kindness, and so polite.

So learn to say these words with ease:

"Excuse me," "Thank you," "If you please."

—The Young Soldier

## Student Medicine



We are approaching the time of the year when the fear of poliomyelitis is over, and we trust that before another polio season the majority of our teenage group will have been immunized against the disease—another landmark in the progress of preventive medicine.

There is, however, at this time of year, a disease which is very prevalent in teen-agers. It has a very pretentious name: infectious mononucleosis. Sounds dreadful, doesn't it? Perhaps if we explain it a bit, it won't sound so bad.

In staining a smear of a drop of normal blood we distinguish many different types of blood cells. Roughly, there are two main types—the red and the white blood cells. In infectious diseases (like the one we're talking about), we are interested mainly in the white cells. Various diseases affect the various blood cells in different ways. Appendicitis, for instance, causes an increase in a certain type of white blood cell, called a leucocyte. The flu on the other hand is characterized by a decrease in the number of white cells normally present in the blood stream. Infectious mononucleosis has been so named because in this disease a certain type of white cell, called the monocyte, is markedly increased in the blood stream. This can be determined by studying the stained blood smear.

Many of the early symptoms of mononucleosis are similar to the flu, and so

By C. B. Wyngarden, M. D.

## Infectious Mononucleosis

a week may go by before the patient realizes that he should consult the doctor. After the first week, which is characterized by fatigue and generalized aches and pains, a sore throat usually develops which is severe. The glands of the neck begin to swell, and the patient often complains of severe, persistent headache. Throughout the course of the disease, which usually lasts about three weeks, fatigue is the most prominent symptom. Patients may faint while going from one room to another. Often it is barely possible to drag one foot in front of the other.

When the doctor suspects mononucleosis the patient is immediately put to bed and kept there until diagnosis has been made. There is another test on the blood serum, called the heterophile antibody test, by which we diagnose the disease. This test is used as a guide to the progress of the disease. After diagnosis, the most important step in the treatment is bed rest for at least three weeks. Antibiotics help in preventing complications but do not shorten the course of the disease.

The lesson to learn from this brief article is this. When symptoms of the flu do not subside in a day or two, consult your doctor or health service. Since this is considered a virus disease, proper sleeping and eating habits are helpful in protecting you from a prolonged period of inactivity.—THE DOCTOR.

## Let's Face It!

By Jim Montgomery

I graduated from high school two years ago and was recently discharged from the army. It would seem to me that with the Lord's help I could—right now—begin the full-time service to which I feel I have been called. The need is so great that it seems I should start right away instead of waiting until I get more schooling. Do you think this is best?—J.G., New Jersey

THE need for full-time Christian workers is certainly great, especially in these days. The world is in a crisis hour, and the only real answer is Christ. Also, many of our Christian leaders say that people are for the most part more receptive to the gospel now than they have been for many years. The results of Billy Graham's efforts and those of others would certainly bear this out.

However, the matter of need or opportunity is not an adequate reason for attending or not attending school. Many things may be said of the value of getting a higher education in preparation for the Lord's work, all of which you should study carefully before making a decision.

In the first place, we are living in an educated society. An increasing number of people are finishing college year after year. The Lord made much of talking to people on the basis of their problems,

their understanding, and their familiar social settings while He was here on earth. If we are to talk to people on the same basis now, it would seem essential to gain an education comparable to those with whom we will be dealing. It will help one to understand the problems and the attitudes toward life that an educated society would take. This will be of great help in ministering to them.

A second reason is closely associated with this one. In college or Bible school one learns how to get along with others. The close association in the dorms and school activities with young people of many different backgrounds and personal characteristics gives one an opportunity to learn to work with and appreciate some who otherwise would have seemed undesirable. One recent survey taken of people who have been fired from jobs shows that the greatest percentage of them lost their jobs merely because they

couldn't get along well with others. Getting along well with others is doubly important in the Lord's work. School will help you learn this all-important lesson.

Thirdly, school will help you to understand the Bible better. A few men can be singled out who became great Christian leaders in spite of their lack of education, but a closer look always shows that they had the discipline and drive to do a tremendous amount of study on their own. The right school will help you gain an understanding of the Word that only a few could ever pick up on their own.

Finally, do not consider time spent in school as merely preparation for future use. It is that, but it can also be a time of real service right here and now. Working as a Sunday school teacher, youth worker, or even as a student pastor you can have a very effective present ministry. Also, if the right attitude is taken, you can do a real work among your fellow students.

The Lord has given each of us a mind with great possibilities. As we take every opportunity to improve it, He adds His blessing and by His Spirit produces Christian fruit which otherwise might never be borne.



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# John Bunyan Questioned, Too

By M. Ruth Calderwood



A man found some

answers that worked

for him and he became great

**D**ISCOURAGED? Then you have yielded to one of the greatest temptations that young people in Christian work can experience. But there is a remedy for the discouragement that so easily gets you down.

That grand old book, *Pilgrim's Progress*, offers help. You remember that the main character is Christian, who travels the King's Highway to the Celestial City. On the way he meets two people called Timorous and Mistrust, going the wrong way. Instead of traveling onward, these two turn back towards the City of Destruction because they have seen lions and are afraid.

Christian sees the lions, too—but goes on. When he reaches the bottom of the Hill Difficulty and goes on to the Palace Beautiful, he finds that the lions which frightened the others are chained. They could do no harm at all.

The conditions that loom up in the distance to frighten us are often like that. They only seem bad. They can't possibly do the damage feared if we follow the advice given Joshua: "Be strong and of good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

God will be with His children every step of the way. The lions of difficulty will either be powerless to hurt or hinder the Christian or strength and courage will be given to resist them.

Perhaps you are living in the borderland between a fully surrendered life for Christ and a life of outright defiance to His will. You want to be Christian, but you feel there are things in your past and present life that prevent it. You have tried to live like a Christian but have failed. The advice of Christian friends to confess your failures to the Lord and ask His forgiveness has not seemed to work. You are completely discouraged about the whole thing. Perhaps you even think you cannot be saved. It seems like a hopeless situation.

You drift along, not wanting the company of outright worldly companions but never feeling quite at ease with Christians.

John Bunyan himself was once in a similar situation. His autobiography tells

of the time he was without God in the world. He felt it was too late; Jesus would not forgive him. But believing this feeling was a temptation of the devil, he began an outward reform. He stopped swearing and read the Bible, not knowing that his old nature was corrupt.

He did not know grace, faith or hope, and was, as he put it, a "poor painted hypocrite."

Under conviction, John Bunyan then began to read the Bible in a new light, crying to God that he might know the truth and the way to heaven and glory. Did he have faith or had the day of grace gone? Satan tempted him to quit, to strive no further. But words that strengthened him "fell like a weight upon his spirit": "Look at the generations of old and see, did ever any trust in God and were confounded?" His search through the Bible revealed no case of it.

Satan still kept at him, hinting that the good people who talked to him were the only ones God would save. Discouraged, he was told by his Christian friends to rely on the promises of God. Still believing his own past sinfulness had been too great, he felt forsaken of God until he heard a sermon on Christ's love.

The words "Thou art my love" began to warm his heart. "And nothing shall separate thee from My love..." Was Christ able to save his soul? The words rang in his heart: "He is able! Thy Righteousness is in heaven!"

John Bunyan was no longer chained by doubts and despair. His soul was free! Proof of his triumphant faith is the great book he wrote, which has been called next to the Bible in its influence for good.

The peace and joy he found can be your experience. Efforts on your part will not bring the new life. It is the Person, Jesus Christ, who can be your righteousness in heaven and make you His.

END

## Dispatches by Dream

Answers to Bible quiz on page 92:

1—(g); 2—(e); 3—(j); 4—(i); 5—(a); 6—(c); 7—(h); 8—(f); 9—(d); 10—(b).



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